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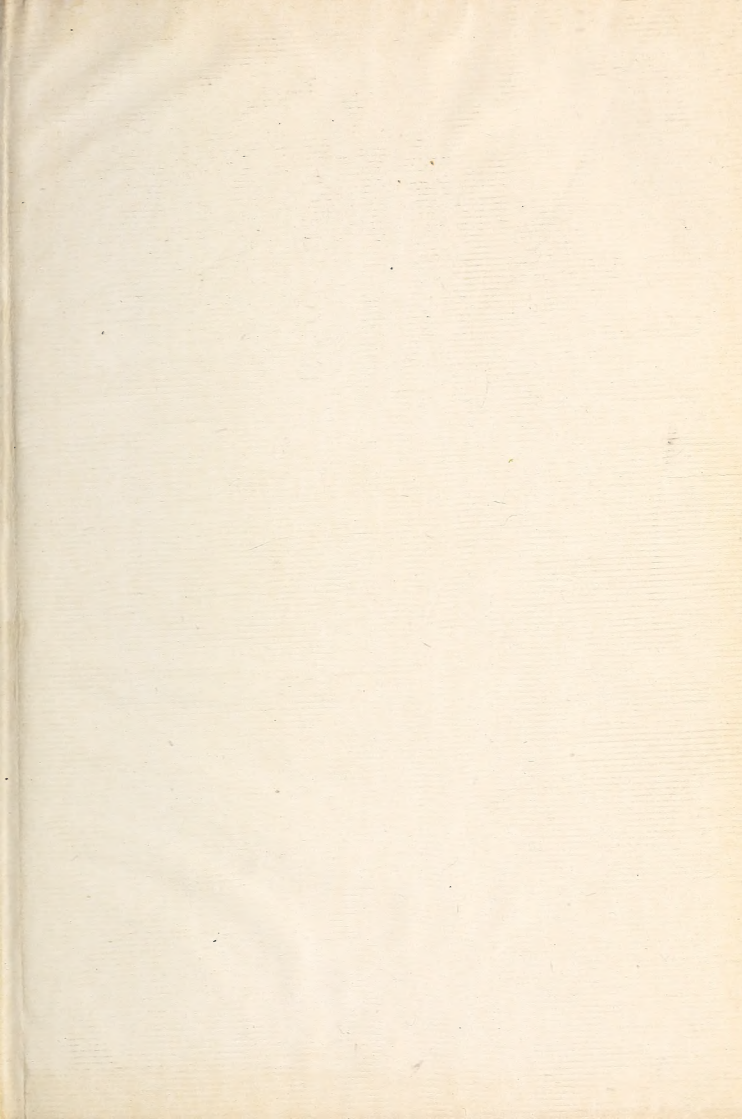
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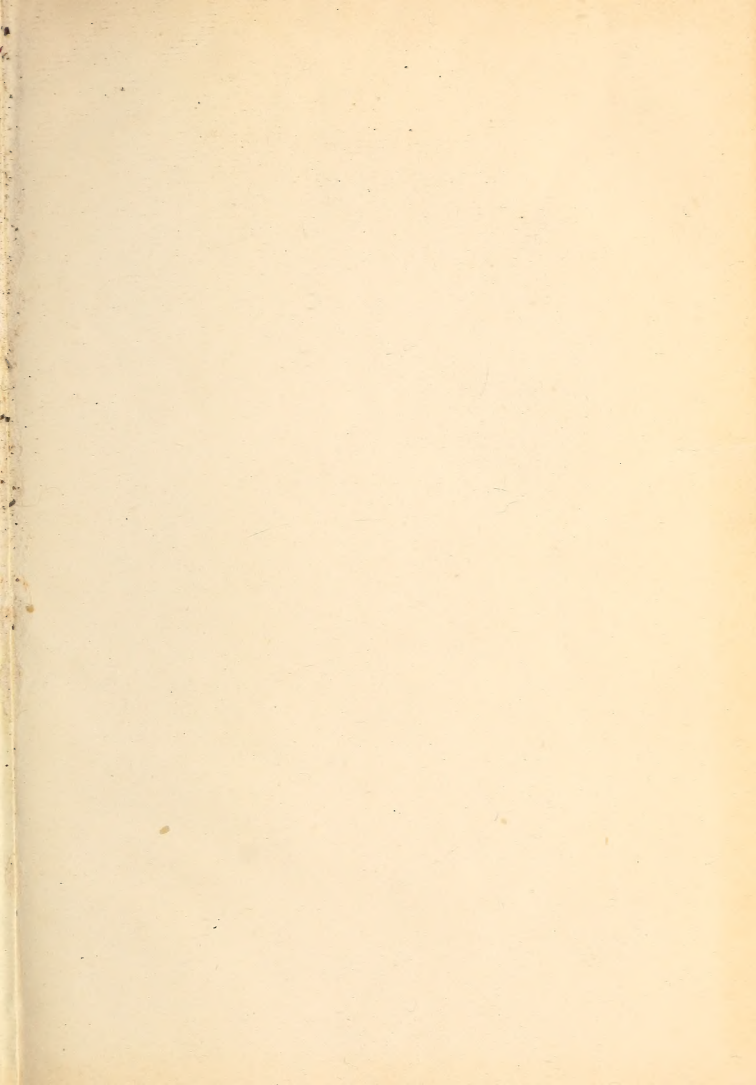
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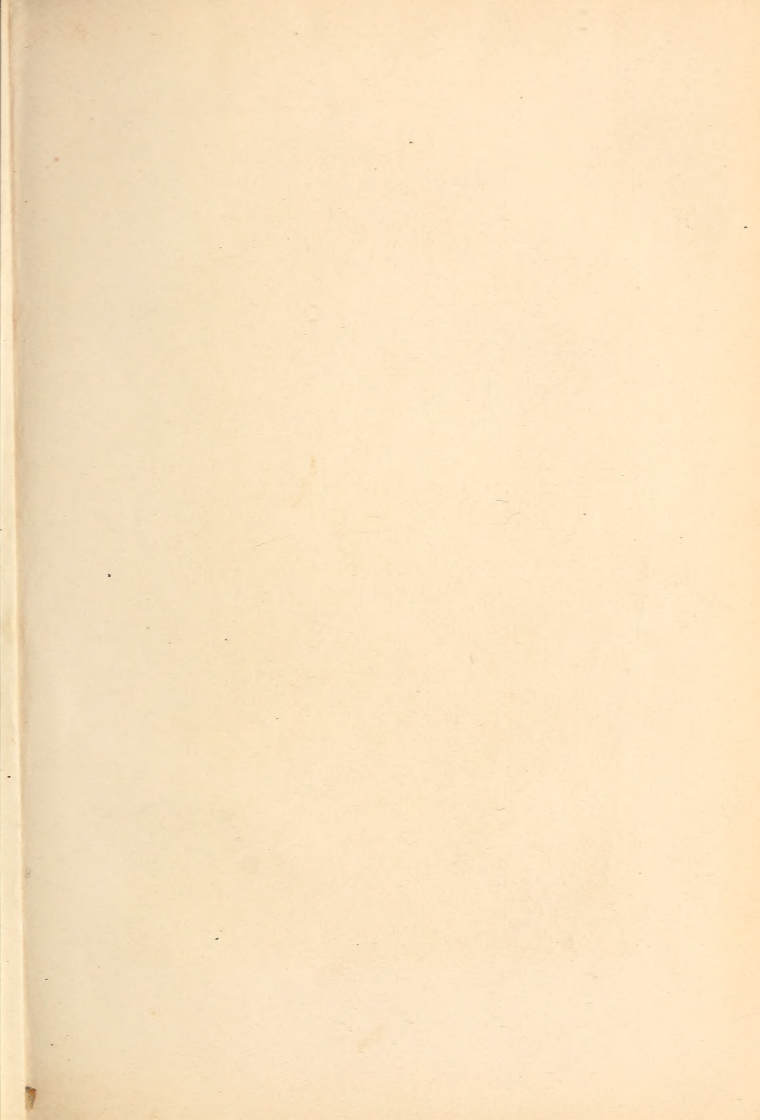














Holy Mass.

T. KELLY, NEW YORK.



KEY OF HEAVEN.



The Blessed Virgin appearing in the  
Grotto of Lourdes









**G**lorp be to the  
**F**ather, and to the  
**S**on, and to the  
**H**oly **G**host: **A**s  
it was in the begin-  
ning, is now, and  
ever will be, **W**orld  
without end. **A**men.



THE  
KEY OF HEAVEN;

OR,

A Manual of Prayer.

BY

THE RIGHT REV. JOHN MILNER, D.D.



NEW YORK:  
THOMAS KELLY, PUBLISHER,  
17 BARCLAY STREET,

1872

BX2110  
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1874

## PRIVATE BAPTISM.

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*The Manner of Lay Persons Baptizing an Infant in  
case of Danger of Death.*

TAKE common water, pour it on the head or face of the child, and while you are pouring it, say the following words:—

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

NOTE.—Any person, whether man, woman, or child, may baptize an infant in case of danger of death, and it should be done without waiting to send for a priest, who may not arrive in time. If the child lives, it should be taken to the church, to have the ceremonies supplied.

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TABLE OF MOVABLE FEASTS.

| The Year of our Lord. | Ash Wednesday. | Easter Sunday. | Ascension Day. | Whit-Sunday. | Corpus Christi. | Sundays after Pent. | First Sundays of Advent. |
|-----------------------|----------------|----------------|----------------|--------------|-----------------|---------------------|--------------------------|
| 1875                  | Fb. 10         | Mr. 28         | May 6          | May 16       | May 27          | 27                  | Nov. 28                  |
| 1876                  | Mr. 1          | Ap. 16         | May 25         | June 4       | June 15         | 25                  | Dec. 3                   |
| 1877                  | Fb. 14         | Ap. 1          | May 10         | May 20       | May 31          | 27                  | Dec. 2                   |
| 1878                  | Mr. 6          | Ap. 21         | May 30         | June 9       | June 20         | 24                  | Dec. 1                   |
| 1879                  | Fb. 26         | Ap. 13         | May 22         | June 1       | June 12         | 25                  | Nov. 30                  |
| 1880                  | Fb. 11         | Mr. 28         | May 6          | May 16       | May 27          | 27                  | Nov. 28                  |
| 1881                  | Mr. 2          | Ap. 17         | May 26         | June 5       | June 16         | 24                  | Nov. 27                  |
| 1882                  | Fb. 22         | Ap. 9          | May 18         | May 28       | June 8          | 26                  | Dec. 3                   |
| 1883                  | Fb. 7          | Mr. 25         | May 3          | May 13       | May 24          | 28                  | Dec. 2                   |
| 1884                  | Fb. 27         | Ap. 13         | May 22         | June 1       | June 12         | 25                  | Nov. 30                  |
| 1885                  | Fb. 18         | Ap. 5          | May 14         | May 24       | June 4          | 26                  | Nov. 29                  |
| 1886                  | Mr. 10         | Ap. 25         | June 3         | June 13      | June 24         | 23                  | Nov. 28                  |
| 1887                  | Fb. 23         | Ap. 10         | May 19         | May 29       | June 9          | 25                  | Nov. 27                  |
| 1888                  | Fb. 15         | Ap. 1          | May 10         | May 20       | May 31          | 27                  | Dec. 2                   |
| 1889                  | Mr. 6          | Ap. 21         | May 30         | June 9       | June 20         | 24                  | Dec. 1                   |
| 1890                  | Fb. 19         | Ap. 6          | May 15         | May 25       | June 5          | 26                  | Nov. 30                  |
| 1891                  | Fb. 11         | Mr. 29         | May 7          | May 17       | May 28          | 27                  | Nov. 29                  |
| 1892                  | Mr. 2          | Ap. 17         | May 26         | June 5       | June 16         | 24                  | Nov. 27                  |
| 1893                  | Fb. 15         | Ap. 2          | May 11         | May 21       | June 1          | 27                  | Dec. 3                   |
| 1894                  | Fb. 7          | Mr. 25         | May 3          | May 13       | May 24          | 28                  | Dec. 2                   |
| 1895                  | Fb. 27         | Ap. 14         | May 23         | June 2       | June 13         | 25                  | Dec. 1                   |
| 1896                  | Fb. 19         | Ap. 5          | May 14         | May 24       | June 4          | 26                  | Nov. 29                  |
| 1897                  | Mr. 3          | Ap. 18         | May 27         | June 6       | June 17         | 24                  | Nov. 28                  |
| 1898                  | Fb. 23         | Ap. 10         | May 19         | May 29       | June 9          | 25                  | Nov. 27                  |
| 1899                  | Fb. 15         | Ap. 2          | May 11         | May 21       | June 1          | 27                  | Dec. 3                   |
| 1900                  | Fb. 28         | Ap. 15         | May 24         | June 3       | June 14         | 25                  | Dec. 2                   |
| 1901                  | Fb. 20         | Ap. 7          | May 16         | May 26       | June 6          | 26                  | Dec. 1                   |
| 1902                  | Fb. 12         | Mr. 30         | May 8          | May 18       | May 29          | 27                  | Nov. 30                  |
| 1903                  | Fb. 25         | Ap. 12         | May 21         | May 31       | June 11         | 25                  | Nov. 29                  |
| 1904                  | Fb. 16         | Ap. 3          | May 12         | May 22       | June 2          | 26                  | Nov. 27                  |
| 1905                  | Mr. 8          | Ap. 23         | June 1         | June 11      | June 22         | 24                  | Dec. 3                   |
| 1906                  | Fb. 21         | Ap. 8          | May 17         | May 27       | June 7          | 28                  | Dec. 2                   |
| 1907                  | Fb. 13         | Mr. 31         | May 9          | May 19       | May 30          | 27                  | Dec. 1                   |
| 1908                  | Mr. 4          | Ap. 19         | May 28         | June 7       | June 18         | 24                  | Nov. 29                  |
| 1909                  | Fb. 24         | Ap. 11         | May 20         | May 30       | June 10         | 25                  | Nov. 28                  |
| 1910                  | Fb. 9          | Mr. 27         | May 5          | May 15       | May 26          | 27                  | Nov. 27                  |
| 1911                  | Mr. 1          | Ap. 16         | May 25         | June 4       | June 15         | 25                  | Dec. 3                   |
| 1912                  | Fb. 21         | Ap. 8          | May 17         | May 27       | June 7          | 26                  | Dec. 2                   |



## FEASTS AND FASTS.

---

### HOLIDAYS OF OBLIGATION IN THE UNITED STATES.

(To be kept as Sundays by hearing Mass and refraining from servile works.)

1. The Circumcision of Our Lord . Jan. 1.
2. The Epiphany of Our Lord. Jan. 6.
3. The Annunciation of the  
Blessed Virgin. . . . Mar. 25.
4. The Ascension of Our Lord.
5. Corpus Christi.
6. The Assumption of the Blessed  
Virgin. . . . Aug. 15.
7. All Saints. . . . Nov. 1.
8. The Immaculate Conception. Dec. 8.
9. The Nativity of Our Lord. Dec. 25.



In the original dioceses of New Orleans, St. Louis, Mobile, Vincennes, Dubuque, Little Rock and Chicago, Nos. 1, 2, 3 and 5 are not of obligation, and Fridays in Advent are not fast days.

*Fasting Days.*

All days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember-days, that occur in the four seasons of the year.

The Vigil of the Assumption of the Blessed Virgin Mary, and of All Saints.

Every Friday in Advent, and Christmas Eve.

*Days of Abstinence from Flesh Meat.*

Every day in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All Fridays in the year.

All Ember-days and Vigils as above.

If a fasting day fall on a Sunday, the fast is kept on the Saturday before. If Christmas Day fall upon a Friday, neither fast nor abstinence is observed.

N.B.—The Catholic Church commands all her children,

I. To be present at the great Eucharistic Sacrifice of the Mass, and to rest from servile works on Sundays and holidays.

II. To abstain from flesh on all the days of fasting and abstinence.

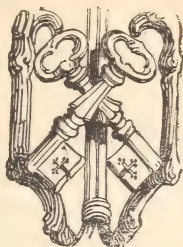
III. To confess their sins at least once a year.

IV. To receive the Blessed Sacrament at least once a year, during the Easter time.

The time for satisfying the Easter precept in the United States, is, in virtue of a concession of the Holy See from the first Sunday of Lent to Trinity Sunday, both inclusive.

V. To enter no Secret Society or take the oath of any. No one who does, can be admitted to the Sacraments of the Church.

VI. Not to send their children to schools where they cannot be instructed in the faith, and where they are in danger of losing their faith.



## HOW TO HEAR MASS.

---

THE Church is the House of God, and it claims from all Christians the greatest reverence. Jesus Christ, our God, our Redeemer, our High Priest and Victim, who will one day be our inexorable judge, is present in the tabernacle, and will in Holy Mass renew the sacrifice of Calvary. Is there not enough in this thought—enough to overwhelm us with awe, and prevent all worldly sinful thoughts, every irreverence, every distraction! If we could behold the angels who are invisibly present, to join in the great sacrifice and bear the offering to the altar

on high, we could learn how we should hear Mass.

With what reverence should we not offer the sacrifice of the Mass with the priest? It is not merely a ceremony at which we are present. It is a sacrifice in which we are vitally interested. Though it is only the priest who speaks in the holy sacrifice and offers it to God, yet all present offer it up in union with the priest. Our Lord has instituted Mass in such a manner as to serve for all and each of us as a sacrifice worthy of being offered to the Divinity, and as a victim most agreeable to him, so that Mass is a common good to all and to each in particular.

Let us offer Mass with and through the priest with the greatest reverence, devotion, and awe, remembering the ends for which sacrifice was instituted. It is our sacrifice of Adoration, recognizing God as our creator, our first beginning and last end, and rendering him the homage due his divine Majesty. It is our sacrifice of Expiation, alone able to atone for our sins



and those of the world, and for all the irreverences and neglect committed during Mass. It is our sacrifice of Thanksgiving to thank God for his great glory, for all the graces and glory he has bestowed on the blessed Virgin and all the saints; and for the graces bestowed on us and all mankind, temporal and spiritual. It is our sacrifice of Impetration to ask of God all the graces we need for soul and body, above all the graces of true contrition and final perseverance; and in regard to temporal things to ask for them in submission to his holy will.

Mass is, too, in its very nature a commemoration of the Passion and Death of our Lord, and to hear it well, we should, as so many of the saints recommend, place ourselves on Calvary, and follow our divine Lord through all the stages of the passion.

As there is nothing more sublime in Heaven and on earth than the celebration of the Holy Mass, it is our duty to pre-

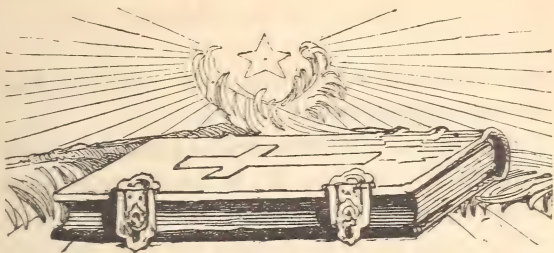
pare ourselves worthily for offering the sacred mysteries.

To offer it well we should think of these objects for which it is instituted, and begin by offering it for those ends.

We may then meditate on the Passion during the Mass, or use the prayers in this or some other manual, endeavoring to enter into the spirit of sacrifice, not merely reading them with little attention to the real meaning and spirit.

It is a pious way, commended by many, to say the Rosary during the Mass. When this is done it is well to add on the Hail Mary, in the first decade after the holy name of Jesus: "Whom I offer to God as a sacrifice of propitiation for my sins." In the second decade: "Whom I offer to God as a sacrifice of impetration." In the third and fourth decades: "Whom I offer to God as a sacrifice of adoration," and in the fifth decade: "Whom I offer to God as a sacrifice of thanksgiving."

The response to our petitions at Mass depends on our devotion in offering it.



## EXPLANATION OF CEREMONIES, ETC.,

USED IN THE SACRIFICE OF THE MASS.

ALL the visible rites employed in and about the Sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command, "Do this in remembrance of me," 1 *Cor.* xi. 24: that is, do this in memory of my passion. This is plainly to be observed in the altar and its ornaments, as likewise in the garments with which the priest is invested, viz.:

The Altar signifies Mount Calvary, whereon Jesus Christ (the only Son of God, and second person of the Blessed

Trinity, our Redeemer) was crucified upon a reproachful cross; which very word, Altar, hath relation to sacrifice, which must necessarily be offered to God in that church where his true faith is professed; and therefore this name of Altar is mentioned by St. Paul, *Heb. xiii. 10*: "We have an Altar, whereof they have no right to eat who serve the tabernacle:" and *1 Cor.*, as it is likewise in *St. Matt. v. 24*. All which is sufficient warrant for us to use the name of Altar; which also represents the table whereon our Saviour celebrated his last supper with his disciples, the night before he suffered.

The Corporal and Linen Cloths that cover the Altar, signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The Candles lighted on the Altar signify the light of faith revealed to the Jews and Gentiles; and they advertise us of the great splendor both of faith, of good life and works, required in the celebration of so high and dreadful a mystery.

The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the Altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered, and piously meditated on in that holy sacrifice.

The Chalice denotes the holy sepulchre of our Lord.

The Paten, the great stone which was rolled against the door of the same sepulchre.

*Garments wherewith the Priest is vested during the time of Mass.*

The Amice, a linen cloth which the priest draws over his face, and fastens on his neck, signifies the rag of linen wherewith the Jews blindfolded Christ, our Saviour, in mockery, when they smote and buffeted him, saying, "Prophecy unto us, O Christ, who is he that struck thee." *Matt.* xxvi. 68.

The Alb (that is, a white linen garment)



## 20 *Explanation of Ceremonies.*

represents the garment which Herod put on Christ after he had despised and mocked him. *Luke xxiii.*

The Maniple that the priest wears on his left arm, and the Stole that hangs about his neck, and the Girdle, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. *John xviii.*

The Chasuble (the upper garment) expresses the purple garment the soldiers put on Jesus Christ, *Matt. xv.*, and the heavy cross also that Christ carried on his blessed shoulders to Mount Calvary.

The Priest's Tonsure represents the crown of thorns which the soldiers platted, and put about the sacred head of our Saviour. *Mark xv.*

### *Ceremonies of the Mass.*

THE Confiteor denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and reminds us of the infinite faults we have

committed, for which we ask pardon of God.

The Gloria in Excelsis Deo puts us in mind of the hymn of praise which the angels sung at Christ's nativity.

The Collect signifies the prayers which our Lord made in the temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Father.

The Epistle represents the preaching of St. John the Baptist.

The Gradual, the penance which ensued among the good people upon that preaching.

The Holy Gospel betokens the holy preaching of our Saviour Jesus Christ.

The Credo in unum Deum signifies the great fruit which ensued from the holy sermons of Christ.

The Offertory denotes the great promptitude and fervent affection of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us.

## 22 *Explanation of Ceremonies.*

The Orate Fratres, with the secret prayers, signify the retreat of our Redeemer, when he withdrew into the desert of Ephrem, where he retired secretly with his disciples, previous to his passion and death.

The Preface and Sursum Corda signify his triumphant entry into Jerusalem, at which time the devout people received him with great acclamations of joy, saying, Hosanna in the highest.

The Canon represents his prayer in the garden, the agony and sweating of blood he endured, and how all his disciples left him.

The sundry Crosses that the priest makes over the host and chalice, before and after consecration, are mystical representations of the many grievous torments which Christ endured for the accomplishment of the general redemption of mankind.

The Elevation of the Host and Chalice figure the lifting up of Christ on the cross; and inasmuch as the host and chalice are

exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins. The division of the host into three distinct parts, shows the three substances in Christ, viz.: the divine, of his person; the spiritual, of his soul; and the material, of his body. And whereas one of the said parts is put into the chalice, and, as it were, buried therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the blood demonstrates that the divine personality was never separated, either from his soul in his descent into hell, or from his body lying in the sepulchre.

The Pax and Agnus Dei make us call to mind that our Saviour, being the innocent Lamb, without spot, has reconciled us to God his Father by his death and passion; accomplishing his triumph at the resurrection, being our true paschal Lamb.

The Priest's Benediction, given at the end of the Mass, represents the peculiar recommendations wherewith Christ did

## 24 *Explanation of Ceremonies.*

recommend his Church, at the rendering of his soul, into the hands of his divine Father.

### *An Explanation of the Colors used by the Church at Divine Service.*

*White* is used on the feasts of our Lord, of the blessed Virgin, and of all such Saints as are not martyrs.

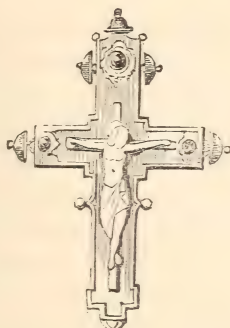
*Red* is used at Whitsuntide, on the invention and exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

*Purple* or *Violet*, the penitential color, is used on all the Sundays and Ferias of Advent, the penitential time from Septuagesima till Easter: and on Vigils, Ember, and Rogation days, when the office is of them.

The *Green* is used on all Sundays and Ferias from Trinity Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima, exclusively, whenever the office is of the Sunday; but in the Paschal time *White* is used.



The *Black* is used on Good Friday, and in Masses for the Dead, which may be said on any day which is not a Sunday or a Double, except from Palm Sunday to Low-Sunday, and during the Octave of the Epiphany, Pentecost, and Corpus Christi.



*The Sign of the Cross.*

**T**HIS sign is prescribed in our *Rituals* to be frequently used, particularly in the administration of baptism, and in the sacrifice of the Altar, to signify that all grace is derived from the Passion of Christ. The cross, besides, is marked on all parts of the dress of our ministers, and on the

## 26 *Explanation of Ceremonies.*

vessels appropriated to divine service, to denote their destination. On the Altar is raised a cross, with the figure of Jesus Christ on it, to bring to our minds that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we must be saved*. Finally, we often mark ourselves with the sign of the cross, pronouncing the words, *In the Name of the Father, and of the Son, and of the Holy Ghost*, thereby attesting our belief in the blessed Trinity, and in the incarnation and death of our Saviour.

### *Holy or Blessed Water.*

FROM the history of the earliest ages of the Church, we are informed that it was the practice to bless all inanimate things destined for the use of man, and particularly such as were used in the service of religion. Thus, a blessing was pronounced over the water and oil used in the administration of the sacraments. Besides this, water mixed with salt that

had been blessed, was placed at the porch of churches, with which the faithful washed their hands and signed their foreheads as they entered, and with the same water they and other things were often sprinkled by the minister. *Salt*, mingled with water, is deemed the emblem of prudence and incorruption, and the *water* denotes purity and innocence of heart; while he who enters a place of worship, and applies it with the sign of the cross to his forehead, is admonished by the action, that with cleanness of heart and hand he should appear in the presence of his Maker.



*Indulgences Explained.*

**A**N Indulgence is not a leave to commit a sin, nor a pardon of future

## 28 *Explanation of Ceremonies.*

sins, nor indeed pardon of sin at all ; it is only a remission of the whole or of a part of the temporal punishment that often remains to be suffered for sins which, as to their guilt and eternal punishment, have been already remitted.

For the validity and effect of an Indulgence, it is not only necessary that there be a competent authority in him who grants it, and a just cause or motive for the grant, but it is also necessary on the part of him who obtains it, that he renounce and be sincerely sorry for all his sins, that he be in the state of grace, and that he duly perform all the conditions prescribed.

Hence Indulgences, so far from withdrawing sinners from performing good works, serve to excite and encourage them to greater fervor in the practice of them. They who apply for the benefit of Indulgence, must do it with a penitential spirit, with the sense of the great debt of punishment they have contracted by their sins, and with earnest petitions to be dis-

charged from it through the merits and satisfactions of Christ, by the power of the keys which he has committed to his Church. If this debt be not paid by penitential sufferings, or graciously remitted by Indulgences in this life, it will, after death, retard the entrance of a soul into the kingdom of Heaven, until the last farthing be paid in the prison of Purgatory.

Plenary Indulgences remit the whole debt of temporal punishment that remained due on account of past sins; Indulgences of a certain number of years or days, remit so much of the debt of temporal punishment as would have been discharged by the performance of so many years or days of Canonical Penance.







AN  
ABRIDGMENT  
OF THE  
CHRISTIAN DOCTRINE.

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*The Ten Commandments of God.*—Ex. xx. ; Deut. v.

I. I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under

the earth. Thou shalt not adore them, nor serve *them*: I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children unto the third and fourth generation of those that hate me; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shalt do all thy works, but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore, the Lord blessed the Sabbath day, and sanctified it.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

*The six Precepts of the Church.*

1. To hear Mass on Sundays, and all holidays of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the blessed Eucharist at Easter, or within the time appointed.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the church; nor clandestinely.

*Seven Sacraments.*

Baptism . . . . *St. Matt.* xxviii. 19.  
Confirmation . . . *Acts* viii. 17.  
Eucharist . . . . *St. Matt.* xvi. 26.  
Penance . . . . *St. John* xx. 23.  
Extreme Unction . *St. James* v. 14.  
Holy Orders . . . *St. Luke* xxii. 19.  
Matrimony . . . . *St. Matt.* xix. 6.

*The three Theological Virtues.*

Faith—Hope—and Charity.

*The four Cardinal Virtues.*

Prudence—Justice—Fortitude—and Temperance.

*The seven Gifts of the Holy Ghost.*—*Isa.*  
xi. 2, 3.

|                |            |          |
|----------------|------------|----------|
| Wisdom,        | Fortitude, | The fear |
| Understanding, | Knowledge, | of the   |
| Counsel,       | Piety, and | Lord.    |

*The twelve Fruits of the Holy Ghost.*

|           |              |               |
|-----------|--------------|---------------|
| Charity,  | Longanimity, | Fidelity,     |
| Joy,      | Goodness,    | Modesty,      |
| Peace,    | Benignity,   | Continency,   |
| Patience, | Mildness,    | and Chastity. |

*The spiritual Works of Mercy.*

To give counsel to the doubtful—To instruct the ignorant—To admonish sinners—To comfort the afflicted—To forgive offences—To bear patiently the troublesome—To pray for the living and the dead.

*The corporal Works of Mercy.*

To feed the hungry—To give drink to the thirsty—To clothe the naked—To harbor the harborless—To visit the sick—To visit the imprisoned ;—and, to bury the dead.

*The eight Beatitudes.—Matt. v.*

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven.
2. Blessed are the meek ; for they shall possess the land.

3. Blessed are they that mourn ; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice ; for they shall be filled.

5. Blessed are the merciful ; for they shall obtain mercy.

6. Blessed are the clean of heart ; for they shall see God.

7. Blessed are the peace-makers ; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

*The seven deadly Sins, and the opposite Virtues.*

|               |                   |                 |
|---------------|-------------------|-----------------|
| Pride,        | Contrary Virtues. | Humility,       |
| Covetousness, |                   | Liberality,     |
| Lust,         |                   | Chastity,       |
| Anger,        |                   | Meekness,       |
| Gluttony,     |                   | Temperance,     |
| Envy,         |                   | Brotherly love, |
| Sloth.        |                   | Diligence.      |

*Sins against the Holy Ghost.*

Presumption of God's mercy—Despair



—Impugning the known truth—Envy at another's spiritual good—Obstinacy in sin—Final impenitence.

*Sins crying to Heaven for Vengeance.*

Wilful murder—The sin of Sodom—Oppression of the poor—Defrauding laborers of their wages.

*Nine Ways of being accessory to another's Sin.*

By counsel—By command—By consent—By provocation—By praise or flattery—By concealment—By partaking—By silence—By defence of the ill done.

*Three eminent good works.*

Alms-deeds, or works of mercy—Prayer—and Fasting.

Voluntary poverty — Chastity — and Obedience.

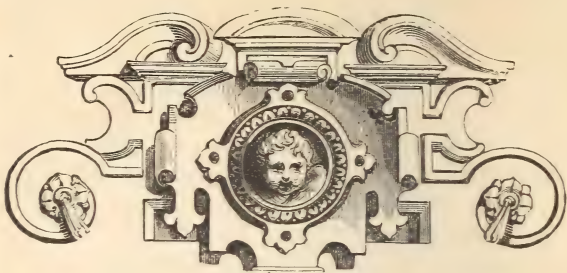
*The four last things to be remembered.*

Death—Judgment—Hell—Heaven.

*Subjects for daily Meditation.*

Remember, Christian soul, that thou  
hast this day, and every day of thy life,  
God to glorify,           Eternity to prepare  
Jesus to imitate,           for,  
The angels and           Time to profit by,  
saints to invoke,           Neighbors to edify,  
A soul to save,           The world to despise,  
A body to mortify,           Devils to combat,  
Sins to expiate,           Passions to subdue,  
Virtues to acquire,           Death, perhaps, to  
Hell to avoid,           suffer, and  
Heaven to gain,           Judgment to undergo.

Thou shalt love the Lord thy God with  
thy whole heart, and with thy whole soul,  
and with thy whole mind. This is the  
greatest and first commandment; and the  
second is like to this—Thou shalt love thy  
neighbor as thyself. On these two com-  
mandments dependeth the whole law and  
the prophets.—*St. Matt. xxiii.*



## MORNING PRAYER.

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**M**ORNING Prayer is a duty which God requires as the first-fruits of the day ; most religiously then should it be consecrated to him. The success of our actions for the rest of the day depends in a great measure upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before your prayer, recollect yourself a moment ; think what you yourself are, and who that God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults, of attention, respect, fervor, love, and confidence, with which you shall address Him.

The Catholic Church permits her children, like-

wise, to invoke the intercession of the Blessed Virgin Mary, and the other saints; alleging that it is lawful and profitable to have recourse to the prayers of those glorified servants of God, in our behalf. But the Church regards them *merely as advocates of intercession*; knowing that we have been given but *one mediator of atonement*, namely, our divine Lord and only Saviour, Jesus Christ. — It does not encroach on Christ's office of SOLE MEDIATOR OF ATONEMENT, to solicit the prayers of his glorified servants in heaven; for we know that the saints are not our Saviours; that none of them could ransom us from sin and death; that they themselves have obtained everlasting glory no otherwise than through the atonement of *their* and *our* common Saviour, Jesus Christ; and finally, that their intercessions, like those of our brethren upon earth, must be offered to God through the same Lord Jesus. Thus offered, their prayers are, doubtless, powerful, and should be solicited by us with zeal and affectionate humility.



At awakening in the morning, say :

**O** MY God, my only good, the author of my being, and my last end ; I give thee my heart. Praise, honor, and glory be to thee for ever and ever. Amen.

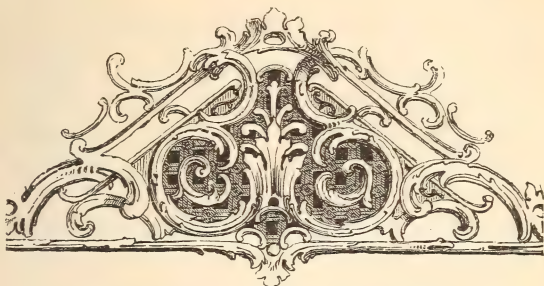
At rising up, say :

**✠ I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will raise myself up from this bed of sleep, to adore my God, and to labor for the salvation of my soul. O, may I rise on the last day to life everlasting !

While clothing yourself, say :

**O** MY God, clothe my soul with the wedding garment of charity, and grant that I may wear it pure and undefiled before thy judgment seat.





When clothed, kneel down, and say :

✠ **I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and forevermore. Amen. Come, O Holy Ghost, replenish my heart, and enkindle in it the fire of thy divine love. Amen.

**M**OST merciful Creator, I offer to thee this day, my thoughts, words, actions, and entire being, in union with the infinite merits of my Lord and Saviour Jesus Christ. I am resolved to avoid sin above all things,



particularly the sins which I am most in the habit of committing. I, therefore, most humbly ask, through the passion and death of my Divine Redeemer and the intercession of His Immaculate Mother, strength to fulfil this my resolution.

*Offering of St. Ignatius.*

Receive, O Lord, my liberty, my memory, my understanding, and my whole will. Thou hast given me all that I am and possess; and I surrender all to Thy Divine will, that thou dispose of me. Give me only Thy love and Thy grace; with these I will be rich enough, and will have no more to ask. Amen.

*The Lord's Prayer.*

OUR FATHER, who art in Heaven, hallowed be thy name; thy

kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

*The Angelical Salutation.*

**H**AIL, Mary, full of grace; our Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*The Apostle's Creed.*

**I** BELIEVE in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ his only

Son, our Lord ; who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead and buried ; he descended into Hell ; the third day he rose again from the dead ; he ascended into Heaven ; and sitteth at the right hand of God, the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the body, and the Life everlasting. Amen.

*The Confiteor ; or General Confession.*

**I** CONFESS to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly,

in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the archangel, the blessed John the Baptist, the holy apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

Almighty God, who though dwelling in the highest heaven, yet vouchsafest to regard the lowest creature upon earth; I humbly adore thy sacred Majesty, and, with all the force and powers of my soul, exalt and praise thy holy name, for the infinite blessings thou hast so freely bestowed upon me: for electing me in thy love, and creating me to thy own image; for redeeming me by thy Son, and sanctify-

ing me with thy Holy Spirit; for preserving me in all the chances and encounters of this life, and raising up my thoughts to the hope of a better; and particularly for thy gracious protection from the dangers of the past night, and for bringing me safely to the beginning of this day. Continue, O Lord, thy mercy to me; and as thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely as in the day, in all holy obedience, before thy face.

Deliver me, O merciful God, from the evils of this day, and guide my feet in the ways of peace. Strengthen my resolutions to embrace with gladness all opportunities of doing good and carefully to avoid all occasions of sin, especially those which I have found by experience to be most dangerous to my soul, and when, through frailty,

I forget thee, do thou in thy mercy remember me; that, as I often fall by the evil inclination of my nature, I may instantly rise again by the assistance of thy grace. Make me diligent in the duties of my calling and state of life, and not too solicitous for the success of my affairs; but in all the miscarriages and crosses of this world, absolutely submit to thy divine pleasure, and wholly rely on thy merciful Providence. Let thy blessing be upon my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my own soul, through Jesus Christ, our Lord and only Saviour, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.



Give me grace, O Lord, to do what thou commandest, and command what thou pleasest.

Give me grace to suffer what thou permittest, and permit what thou pleasest.

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon me, and dwell in my heart forever. Amen.

A devout recommendation, which may be used every Morning, or at any other time.

**I** ADORE and glorify thee, O blessed Trinity, God Almighty, Father, Son, and Holy Ghost, I offer myself to thy divine Majesty; humbly beseeching thee to take from me, and from all thy faithful, whatever displeases thee; and to give us that which is grateful in thy sight; grant that we may here do what thou commandest,

and hereafter receive what thou promisest.

To Thee, O Lord, I commend my soul and body [my wife and children, my father and mother, my brothers and sisters], my kinsfolk, benefactors, and friends, all my nearest and dearest relatives, and all those for whom I am in any way bound to offer up my prayers. To thee I commend the Holy Catholic Church. To thee I commend this country and its rulers. Grant, O Lord, that all may know thee, all may honor and reverence thee, all may love thee, and be loved by thee. Reduce those that err, and bring them again into the way of truth; abolish heresies, and convert all to the true faith, who, as yet, do not know thee. Grant us, O Lord, thy grace, and preserve us in thy peace; may thy holy will be done, and not ours. Comfort

all those that lead their lives in sorrow, misery, or temptation ; and mercifully relieve them in their afflictions, whether spiritual or corporal. Lastly, I commend all universally to thy holy protection ; beseeching thee, that thou wouldst vouchsafe to grant to the living forgiveness of their sins, and to the souls departed, everlasting rest. Amen.

*A Prayer for Perseverance in Goodness.*

**G**RANT, O my Lord Jesus Christ, that I may persevere in good purposes, and in thy holy service, to my death ; and that I may this day perfectly begin, for all I have hitherto done is nothing. Amen.

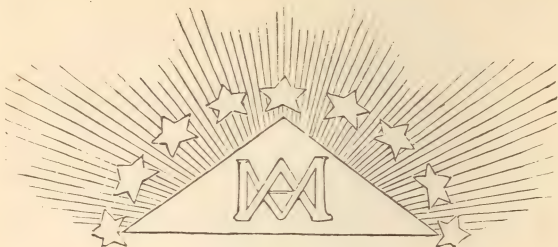
[Here, if you have leisure, add, out of the devout prayers, that which is adapted to your state in life.]



*A \* Prayer to your Angel Guardian.*

**O** ANGEL of God, to whose care I am committed by the supreme clemency; illuminate, defend, and govern me this day, in all my thoughts, words, and actions. Amen.

Bless us, O Lord, and preserve us from all evil, and bring us to eternal life; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



*The \* Angelical Salutation, or Angelus.*

An indulgence of 300 days may be gained by those who devoutly recite the Angelus, morning, noon, and evening. For each recital, 100 days, and a plenary once a month, on any day at choice, if they repeat it at least once a day during the month.]

*V.* The angel of the Lord declared unto Mary.

*R.* And she conceived of the Holy Ghost. Hail Mary! etc.

*V.* Behold the handmaid of the Lord.

*R.* Be it done unto me according to thy word. Hail Mary! etc.

*V.* And the word was made flesh.

*R.* And dwelt amongst us.

Hail Mary! etc.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

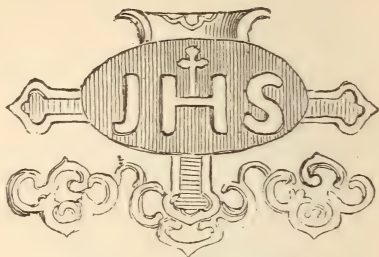
*Let us Pray.*

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

May the divine assistance ever remain with us.

May the souls of the faithful departed, through the mercy of God, rest in peace.





\* THE LITANY OF THE  
HOLY NAME OF JESUS.

*(Form approved by Pope Pius IX.)*

LORD, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Jesus, hear us.  
Jesus, graciously hear us.  
Father of Heaven, God,  
Son, Redeemer of the world, God,  
Holy Ghost, God,  
Holy Trinity, one God,  
Jesus, Son of the living God,  
Jesus, Splendor of the Father,  
Jesus, Brightness of eternal Light,

*Have mercy on us.*

Jesus, King of Glory,  
Jesus, the Sun of Justice,  
Jesus, Son of the Virgin Mary,  
Jesus amiable,  
Jesus admirable,  
Jesus, the powerful God,  
Jesus, Father of the world to come,  
Jesus, Angel of the great council,  
Jesus, most powerful,  
Jesus, most patient,  
Jesus, most obedient,  
Jesus, meek and humble of heart,  
Jesus, lover of chastity,  
Jesus, lover of us,  
Jesus, God of peace,  
Jesus, Author of life,  
Jesus, Model of all virtues,  
Jesus, zealous for souls,  
Jesus, our God,  
Jesus, our refuge,  
Jesus, Father of the poor,  
Jesus, Treasurer of the faithful,  
Jesus, good Shepherd,  
Jesus, true Light,  
Jesus, eternal Wisdom,

*Have mercy on us.*

56    *Litany of the Holy Name.*

Jesus, infinite Goodness,  
Jesus, our Way and our Life,  
Jesus, Joy of angels,  
Jesus, King of the patriarchs,  
Jesus, Master of the apostles,  
Jesus, Teacher of the evangelists,  
Jesus, Strength of martyrs,  
Jesus, Light of confessors,  
Jesus, Purity of virgins,  
Jesus, Crown of all saints,  
Be merciful, *Spare us, O Jesus.*  
Be merciful, *Hear us, O Jesus.*

*Have mercy on us.*

From all evil,  
From all sin,  
From thy wrath,  
From the snares of the devil,  
From the spirit of fornication,  
From eternal death,  
From the neglect of thy inspira-  
          tions,  
By the mystery of thy holy incarna-  
          tion,  
By thy nativity,  
By thy infancy,  
By thy most divine life,

*Deliver us, O Jesus !*

By thy labors,  
By thy agony and passion,  
By thy cross and dereliction,  
By thy languors,  
By thy death and burial,  
By thy resurrection,  
By thy ascension,  
By thy joys,  
By thy glory,

*Deliver us, O Jesus !*

Lamb of God, who takest away the sins  
of the world, *Spare us, O Jesus !*

Lamb of God, who takest away the sins  
of the world, *Hear us, O Jesus !*

Lamb of God, who takest away the sins  
of the world, *Have mercy on us, O Jesus !*

Jesus, hear us.

Jesus, graciously hear us.

*Let us pray.*

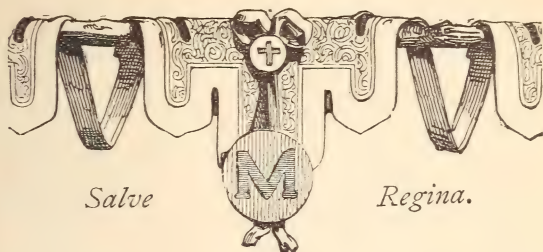
**O** LORD Jesus Christ, who hast said,  
“Ask, and ye shall receive; seek,  
and ye shall find; knock, and it shall be  
opened unto you;” grant, we beseech  
thee, to our most humble supplications,  
the gift of thy divine love, that we may

58    *Litany of the Holy Name.*

ever love thee with our whole heart, and never cease from praising and glorifying thy holy name. Amen.

**O** DIVINE Redeemer, give us a perpetual fear and love of thy holy name, for thou never ceasest to direct and govern by thy grace those whom thou instructest in the solidity of thy love: who livest and reignest world without end. Amen.

**O** GOD, who hast appointed thy only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.



**H**AIL! holy Queen, Mother of Mercy,  
our life, our sweetness, and our  
hope; to thee do we cry, poor banished  
sons of Eve; to thee do we send up our  
sighs, mourning and weeping in this val-  
ley of tears: turn, then, most gracious  
Advocate, thy eyes of mercy towards us;  
and, after this our exile, show unto us the  
blessed fruit of thy womb, Jesus. O most  
clement, most pious, and most sweet Vir-  
gin Mary.

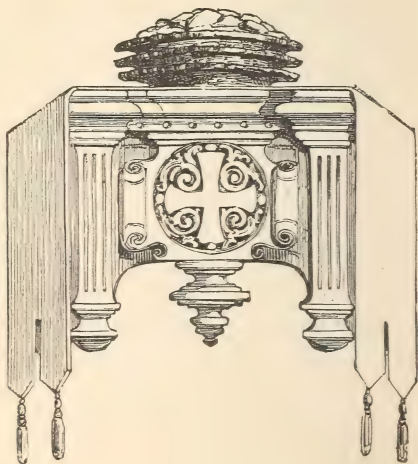
*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of  
the promises of Christ.



*The Blessing.*

THE peace of our Lord Jesus Christ ;  
the virtue of his sacred passion ;  
the sign of his holy Cross ; the purity and  
humility of the blessed Virgin Mary ; the  
protection of the angels ; and the inter-  
cession of all the saints and elect of God,  
be with me, and defend me now, and at  
the hour of my death, sweet Jesus.  
Amen.



## OCCASIONAL PRAYERS.

At going forth out of your House, say :

SHOW me, O Lord, thy ways, and teach me thy paths. Direct my steps according to thy word, that no injustice may rule over me. Make perfect my walking in thy paths, that my steps may not be moved.

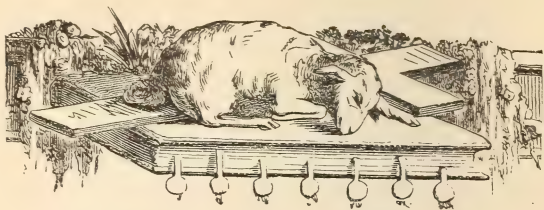
*Grace before Meat.*

BLESS us, O Lord, and these thy gifts, which, of thy bounty, we are about to receive, through Christ our Lord. Amen.

*Grace after Meat.*

WE give thanks, Almighty God, for all thy benefits, who livest and reignest, world without end. Amen.

Vouchsafe, O Lord, for thy name's sake, to render to our benefactors, life everlasting. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



# DEVOTIONS

FOR

## EVERY DAY IN THE WEEK.

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A holy and ancient practice amongst the faithful has consecrated every day in the week to some particular devotion. It is with this spirit that a prayer is here set down for each of these days.

### SUNDAY.

A PRAYER TO THE MOST HOLY TRINITY.

**G**LORY be to the Father, who, by his power, hath brought us forth from nothing, and created us to his own likeness.

Glory be to the Son, who, by his wisdom, hath delivered us from hell, and opened heaven for us. Glory be to the Holy Ghost, who, by his mercy, hath sanctified us in baptism, and still continues to sanctify us by the graces which we every day receive from him. Glory, honor, and praise be to the three persons of the holy and undivided Trinity, now and for ever. We adore thee, O holy Trinity; we worship thee; we most humbly give thee thanks for having revealed to us this glorious, this incomprehensible mystery; and for granting to those who shall persevere until death in the faithful profession of it, the reward of beholding and enjoying in heaven what we might believe and adore upon earth—one God in three Persons, the Father, the Son, and the Holy Ghost. We likewise most heartily thank thee, for giving us in thy Holy Catholic Church an infallible guide, to teach us the truth of thy most sacred Trinity, and to preserve us from the dreadful apostacy of denying the same, into which so many unhappy persons have

fallen, by renouncing the guidance of the Catholic Church, and preferring thereunto their own erring, private interpretation of the Holy Scriptures. From this, and all other heresy, presumption, and sin, we earnestly pray thee to preserve us, through Jesus Christ, our Lord and only Saviour. Amen.

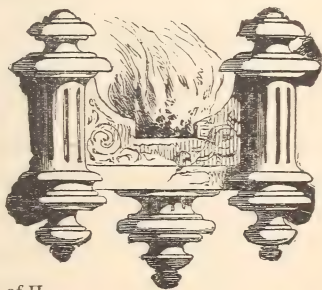


## MONDAY.

### A PRAYER TO THE HOLY GHOST.

**O** SANCTIFIER of our souls, thou Spirit of love and truth ; we adore thee as the principle of our eternal happiness ; we thank thee as the dispenser of all heavenly favors : and we invoke thee as the

source of that light and strength, by which alone we can know what is good, and be enabled to practise it. Enlighten our understandings, fortify our wills, purify our hearts, regulate our movements, and make us attentive to all thy inspirations. Pardon us, thou Spirit of grace and mercy ; pardon us our constant infidelities and the shameful insensibility with which we have so often resisted the most touching impulses of grace. We are at length resolved to be no longer rebellious to it ; but to obey it with such docility, that we may taste those fruits, and enjoy those beatitudes, which thy sacred gifts can produce in our souls.



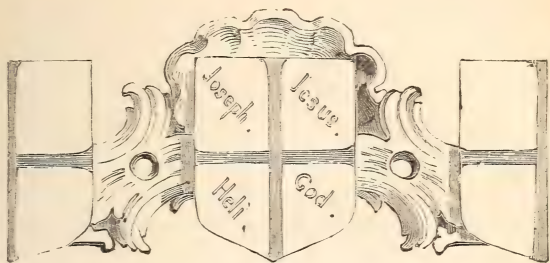




## TUESDAY.

### A PRAYER TO OUR GUARDIAN ANGEL.

**O** HOLY Angel, to whose care God in his mercy hath committed me, I return thee now my most sincere and humble thanks ; I conjure thee, O amiable Guide, to continue still thy care ; to defend me against my enemies ; to remove from me the occasions of sin ; to obtain for me a constant docility to divine inspirations ; to protect me, in particular, at the hour of my death ; and then to conduct me to the mansion of eternal repose, where, in thy blessed society, I may praise our Creator for ever. Amen.

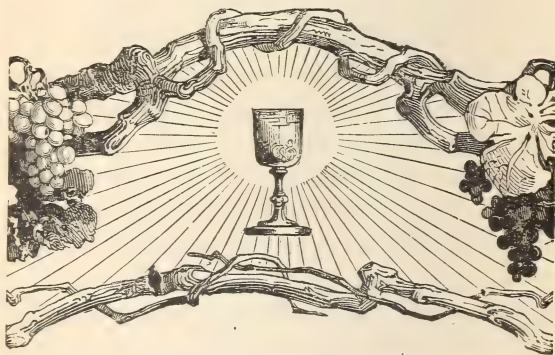


## WEDNESDAY.

### A PRAYER TO ST. JOSEPH.

**O** FAITHFUL servant, whom God had charged with the care of his family ; thou whom he had established the guardian and protector of the life of Jesus, the consoler and support of his Mother, and his own faithful associate in the great affair of our redemption ; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms ; Chaste Spouse of the Mother of God ; thou model of pure, humble, and interior souls ; be touched with the confidence we have in thee ; and graciously accept these testimonies of our devotion. We return God

thanks for the favors he hath bestowed on thee ; and we beg, through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious Saint ; and by that love thou always hadst for Jesus and for Mary, and which Jesus and Mary had also for thee, obtain always for us the incomparable advantage of living faithful to Jesus, and of dying in his love. Amen.



### THURSDAY.

A PRAYER BEFORE THE BLESSED SACRAMENT.

O SWEET and adorable Jesus, who, in the excess of thy love, art pleas-

ed to dwell with us in the Sacrament of the altar; I here acknowledge that thou art my Sovereign and my God; I adore thee with the most profound humility; I thank thee with all my heart, for the tenderness thou here showest me, in spite of the treatment thou receivest. Pierced with the sincerest grief at the sight of my ingratitude, I come, O God of Majesty, to make thee some poor amends, for all the sacrileges and the impiety which were ever committed, or ever shall be committed, against this adorable Sacrament. Why cannot I, O God, sufficiently testify my own regret, for having so often appeared before thee with indifference, and for having approached thee with so little fervor, and so little love? Forget, O Lord, my iniquities, that thou mayest remember only thy own infinite mercies. Deign to accept the desire I have of honoring thee in the adorable sacrament. Yes, I wish with all my heart to love thee, to bless, to praise, and adore thee here, as fervently as the saints

and angels adore thee : and I conjure thee, by this sacred Body, and by this most precious Blood, that I may henceforth honor thee so fervently, and receive thee so worthily, that after this life I may praise thee for ever with thy Saints in Heaven. Amen.



## FRIDAY.

### PRAYER TO JESUS SUFFERING.

**O** SPOTLESS Lamb ! O innocent Victim ! who by thy Death and Blood hast effaced the sins of mankind, blot out my iniquities, and do not permit that thy

sufferings should become useless to me. O Jesus, humbled, sorrowful, desolate, and resigned to death ! help me to receive, with a resignation like thine, whatever afflictions thou shalt please to send me. O Jesus, calumniated, accused, despised, teach me to look down with indifference on the judgments of men, and to suffer with patience the most provoking injuries. O Jesus, torn with stripes, pierced with thorns, weltering in blood for my sake, teach me to endure, for love of thee, the anguish and inconvenience of ill-health, misery, or afflictions. O Jesus, abandoned to executioners, shamefully condemned to a cross, enable me to fly all vain-glory, and patiently to endure the most humbling contradictions. O Jesus, sinking under the weight of thy cross, I unite myself to thee, and my crosses also to thine—grant me the grace to bear them with patience and resignation. O Jesus, raised upon thy cross, draw me now powerfully to thee ; thou art expiring for my sake, O let me never live but for



thine; that being henceforth crucified with thee, my whole occupation may be to love and to adore thee incessantly. Amen.



## SATURDAY.

### A PRAYER TO THE BLESSED VIRGIN.

**O** BLESSED Virgin, Mother of God ! and by this august quality, worthy of all respect from men and angels, I come to offer thee my most humble homage, and to implore the aid of thy prayers and protection. Thy intercession is most powerful, and thy goodness for mankind on earth is equal to thy influence

in heaven. Thou knowest, O Blessed Virgin, that I look up to thee as my Mother, my Patroness, my Advocate: I acknowledge with humble gratitude that thy virtues singled thee out for the Mother of my Redeemer. I will henceforth honor and serve thee assiduously. Accept, O Blessed Virgin, my protestations of fidelity; look favorably on the confidence I have in thee; obtain for me of thy dear Son, a lively faith, a firm hope, a tender, generous, and constant love. Obtain for me a cautious purity, a sincere humility, a placid resignation to the will of God, and so faithful an imitation of thy virtues, through life, that I may exult in thy patronage at the hour of my death. Amen.





## PRAYERS AT NIGHT.

BEFORE GOING TO BED.

✠ **I**N the name of the Father, and  
of the Son, and of the Holy  
Ghost. Amen.

*The Lord's Prayer.*

**O**UR FATHER, who art in Heav-  
en, hallowed be thy name ; thy  
kingdom come ; thy will be done on  
earth as it is in heaven. Give us this

day our daily bread ; and forgive us our trespasses, as we forgive them who trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

*The Angelical Salutation.*

**H**AIL, Mary, full of grace ; our Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*The Apostles' Creed.*

**I** BELIEVE in God, the Father Almighty, Creator of Heaven and Earth ; and in Jesus Christ his only Son, our Lord ; who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius

Pilate ; was crucified, dead and buried ; he descended into Hell ; the third day he rose again from the dead ; he ascended into Heaven ; and sitteth at the right hand of God, the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Forgiveness of Sins ; the Resurrection of the body, and the Life everlasting. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

**O** ETERNAL, Infinite, and Almighty God ! whose glory the heaven of heavens cannot contain, look down on thy unworthy servant, prostrate at the feet of thy mercy, and humbly confessing to thee, in the sight of all thy holy angels and blessed saints, the

sinfulness and vanity of my life, but especially the transgressions of this day, by which I have so grievously wounded my own soul.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy Apostles Peter and Paul, and to all the saints, that I have grievously sinned in thought, word, and deed, through my fault, through my fault, through my exceeding great fault.

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission, and humbly confessing them, proceed thus:

**O**F these, and all my other sins, I most sincerely repent, and am heartily sorry for every thought, word, and deed, by which I have displeased



the eyes of thy glory, and provoked thy wrath and indignation against me : especially for my disobedience to so holy a law and extreme ingratitude to so gracious and bountiful a God. I acknowledge, O Lord, that I have not merited the least of thy mercies, but rather deserve the greatest of thy judgments ; but as thou hast revealed thyself to be a God of pity and compassion, forgiving the iniquities of such as truly repent, I, therefore, with a penitent and contrite heart, freely confess the guiltiness of my own conscience, and beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, and, forgiving me my sins, bring

me to everlasting life, through Christ our Lord. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and remission of my sins. Amen.

And now, O most gracious and liberal Benefactor, I praise and magnify thy holy name for thy great and innumerable benefits, proceeding purely from thy bounty, and intended wholly for my good ; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from so many calamities and miseries as are due to my sins.

Thou art my Creator, O my God, and kind Protector ; thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of thy wings is perpetual repose, and from the light of thy coun-

tenance flow eternal joy and felicity. To thee be glory and honor, to thee adoration and obedience, from all thy creatures for ever. Amen.

And since thou hast ordained the day to labor, and the night to take our rest, as I praise thee for the blessings of this day past, so I implore thy protection this night to come. Let the eyes of thy Providence watch over me, and thy holy angels pitch their tents about me : that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may be the better enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of thy service ; and so daily advance to new victories over my passions, and to a more perfect observance of thy commandments ; till, having passed my

days in thy fear, I may end them in thy favor, and rejoice with thee for ever in thy heavenly kingdom, through Jesus Christ our Lord and only Saviour ; who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

*An Act of Contrition.*

**O** DREAD Lord, and most indulgent Father of mercies ! I, a wretched worm, have sinned against heaven, and before thee, and am no more worthy to be called thy servant, much less to be accounted thy child, having repaid so much bounty with contempt, and so many benefits with ingratitude. Where shall I find punishment enough to be revenged on my sins, or tears enough to wash out my iniquities ?—Alas ! I grieve not

merely at those pains which I have deserved for my rebellion ; it pierces my very heart that I have offended a God who ought to be beloved and honored above all things. What shall I say, O Lord, in detestation of the crimes I have committed ? What shall I do, to prevent my future relapse ? Father, from henceforth the face of sin shall be more hideous to me than hell, and the least temptation to it more frightful than death. Forgive, O Almighty Lord, forgive, and have not the sins of my past life in remembrance. Why should the mighty Lord of heaven and earth be incensed against so poor, so contemptible an object ? Behold me, O God, not in thine anger, but according to the tender bowels of thy infinite mercy : for thou art our Father, and we are thy children ; thou art our Maker, and

we are as clay in thy hands ; thou canst with those waters, drawn from the fountain of our blessed Saviour, cleanse our pollutions : and with the mixture of one drop of his most precious Blood mould us again into vessels of honor. Of thee only, O merciful Father, I beg and hope for pardon, upon thee only do I call and depend for assistance ; that I may hereafter constantly serve thee with a true and faithful obedience, and inseparably adhere to thee with a pure and perfect love for ever.

*Prayer for the Dead.*

**O** GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, full remission of all their offences, that through the help of pious supplica-



tions, they may obtain the pardon of which they have been always desirous ; who livest and reignest, world without end. Amen.

*V.* Give them, O Lord, eternal rest ;

*R.* And let perpetual light shine unto them.

*V.* May they rest in peace.

*R.* Amen.

### *The Hymn.*

Te lucis ante terminum.

**B**EFORE the closing of the day,  
Creator, we thee humbly pray,  
That for thy wonted mercy sake,  
Thou us into protection take.  
May nothing in our minds excite  
Vain dreams and phantoms of the night ;  
Keep off our enemy, that so  
Our bodies no uncleanness know.  
To Jesus, from a Virgin sprung,  
Be glory given and praises sung ;  
The like to God the Father be,  
And Holy Ghost eternally. Amen.

*Antiphon.*

**S**AVE us, O Lord, waking ; and keep us, sleeping ; that we may watch with Christ, and rest in peace. Amen.

Preserve us as the apple of thine eye, and protect us under the shadow of thy wings. Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

May thy mercy be upon us, O Lord, as we have put our trust in thee.

O Lord, hear my prayer, and let my supplications come unto thee.

*The Prayer.*

**V**ISIT, we beseech thee, O Lord, this habitation, and repel from

it all snares of the enemy. Let thy holy angels dwell therein to preserve us in peace; and may thy blessing be upon us for ever, through Christ our Lord. Amen.





THE LITANY  
OF THE BLESSED VIRGIN.

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*Anthem.*

WE fly to thy patronage, O holy mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin!

Lord! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us.

Christ! graciously hear us!

God the Father of Heaven, *Have mercy*  
*on us.*

88 *Litany of the Blessed Virgin.*

God the Son, Redeemer of the world,  
*Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary,  
Holy Mother of God,  
Holy Virgin of virgins,  
Mother of Christ,  
Mother of divine grace,  
Mother most pure,  
Mother most chaste,  
Mother inviolate,  
Mother undefiled,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,

*Pray for us.*

*Litany of the Blessed Virgin.* 89

Cause of our joy,  
Spiritual vessel,  
Vessel of honor,  
Vessel of singular devotion,  
Mystical rose,  
Tower of David,  
Tower of ivory,  
House of gold,  
Ark of the covenant,  
Gate of Heaven,  
Morning star,  
Health of the weak,  
Refuge of sinners,  
Comforter of the afflicted,  
Help of Christians,  
Queen of angels,  
Queen of patriarchs,  
Queen of prophets,  
Queen of apostles,  
Queen of martyrs,  
Queen of confessors,  
Queen of virgins,  
Queen of all saints,  
Queen conceived without original  
sin,

*Pray for us.*



90 *Litany of the Blessed Virgin.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who taketh away the sins of the world, *Have mercy on us.*

We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*Let us pray.*

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection. Through the same Christ our Lord.

*V.* May the divine assistance remain always with us. *R.* Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*To the Blessed Virgin Mary.*

O GLORIOUS Virgin Mary, I commit my soul and body to thy blessed trust, this night and for ever, but more especially at the hour of my death. I recommend to thy merciful charity all my hopes, my consolation, my distress, and misery; my life, and the end thereof: that through thy most holy intercession, all my works may be directed according to the will of thy blessed Son Amen.

*A Prayer to your Guardian Angel.*

O ANGEL of God, to whose holy care I am committed by the supreme clemency, enlighten, defend, and protect me this night from all sin and danger. Amen.

*The Blessing.*

**O** GOD the Father bless me; Jesus Christ defend and keep me: the virtue of the Holy Ghost enlighten and sanctify me this night and for ever. Amen.

Into thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

When you go to bed, say:

**I**N the name of our Lord Jesus Christ, crucified, I lay me down to rest! bless me, O Lord, defend and govern me, and, after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

*A Prayer at settling to Sleep.*

**O** LORD Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in defense of thy servants, take me and mine, I beseech thee, into thy protection, and grant

that whilst my body is asleep my soul may be awake to thee, and that I may hereafter behold thee in that blessed and heavenly country where thou, with the Father and the Holy Ghost, art eternally governor, and where all the angels, with the blessed saints, are citizens for ever. Amen.

N.B. When you are in bed, and cannot sleep, employ your thoughts in some spiritual exercise, or in saying the beads, or some other prayers; or in meditating on some passage of our Saviour's life and passion: particularly how he spent that night wherein he was taken in the garden; or else you may think of the painful state of the souls in hell or purgatory.

If you chance to awaken in the dead of the night, forthwith imagine with yourself that you are present among the choirs of saints and angels, and with a sudden acclamation cry out with them in the words of the hymn, which they incessantly sing, both day and night saying:

Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of the majesty of thy glory.

*Or,*

Glory be to the Father, and to the Son,  
and to the Holy Ghost.

As it was in the beginning, is now, and  
ever shall be, world without end. Amen.

*Or,*

Live Jesus, live, and let it be  
My life to die for love of thee.





THE  
SEVEN PENITENTIAL  
PSALMS.

Proper to be recited on Fasting Days, and at  
other penitential Times.

*Anth.* Remember not, O Lord, our offences,  
nor those of our parents, and take not re-  
venge on our sins.

PSALM VI. *Domine, ne in furore.*

O LORD rebuke me not in thy indig-  
nation, nor chastise me in thy  
wrath.



Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul; O save me for thy mercy's sake.

For there is no one in death that is mindful of thee, and who shall confess to thee in hell.

I have labored in my groaning; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled with indignation: I have grown old among all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily. Glory be, etc.

PSALM XXXI. *Beati quorum.*

**B**LESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee; and my injustice I have not concealed.

I said: I will confess against myself my injustice to the Lord, and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go; I will fix my eyes upon thee.

Do not become like the horse and the mule, that have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just: and glory all ye right of heart. Glory be, etc.

PSALM XXXVII. *Domine, ne in furore.*

**R**EBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

For my iniquities are gone over my

head ; and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end ; I walked sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee : and my groaning is not hid from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not : and was as a dumb man not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt hear me, O Lord my God.

For I said : Lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is continually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are stronger than I ; and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God ; do not thou depart from me.

Attend unto my help, O Lord the God of my salvation. Glory be, etc.

PSALM L. *Miserere.*

**H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee; that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold that thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.



Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways ; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation ; and my tongue shall extol thy justice.

O Lord, thou wilt open my lips ; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it ; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a contrite and humbled heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy goodwill with Sion ; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings ; then shall they lay calves upon thy altar. Glory be, etc.

PSALM CI. *Domine, Exaudi.*

**H**EAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me ; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke ; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered ; because I forgot to eat my bread.

Through the voice of my groaning my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness ; I am like a night-raven in the house.

I have watched and am become as a sparrow, all alone on the house-top.

All the day long my enemies reproach me, and they that praised me did swear against me.

For I did eat ashes like bread; and mingled my drink with weeping.

Because of thy anger and indignation; for having lifted me up thou hast thrown me down.

My days have declined like a shadow; and I am withered like grass.

But thou, O Lord, endurest forever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord; and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath had regard to the prayer of

the humble; and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters: that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the peoples assembled together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest:

and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed; but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed forever.

Glory be to the Father, etc.

PSALM CXXIX. *De Profundis.*

**O**UT of the depths I have cried to thee,  
O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities,  
Lord who shall stand?

For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy,  
and with him plentiful redemption.

And he shall redeem Israel from all his  
iniquities.

Glory be, etc.

PSALM CXLII. *Domine, exaudi.*

**H**EAR, O Lord, my prayer ; give ear  
to my supplication in thy truth,  
hear me in thy justice.

And enter not into judgment with thy  
servant : for in thy sight no man living  
shall be justified.

For the enemy hath persecuted my  
soul : he hath brought down my life to  
the earth.

He hath made me to dwell in darkness,  
as those that have been dead of old : and  
my spirit is in anguish within me : my  
heart within me is troubled.

I remembered the days of old, I medita-  
ted on all thy works : I mused upon the  
works of thy hands.

I stretched forth my hands to thee : my  
soul is as earth without water unto thee.



Hear me speedily, O Lord ; my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning : for in thee have I hoped.

Make the way known to me wherein I should walk : for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord, to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of troubles : and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant. Glory be to the Father, etc.

*Anth.* Remember not, O Lord, our offences, nor those of our parents ; and take not revenge on our sins.

## THE LITANY OF THE SAINTS.

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(Recited in the Office of the Church on Holy Saturday,  
and in the Forty Hours' Devotion.)

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## THE LITANY OF THE SAINTS.

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**L**ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,  
have mercy on us.

God the Son, Redeemer of the world,  
have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity one God,  
have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

St. Michael,  
St. Gabriel,  
St. Raphael,  
All ye holy Angels and Archangels,  
All ye holy orders of blessed Spirits,  
St. John the Baptist,  
St. Joseph,  
All ye holy Patriarchs and Prophets,  
St. Peter,  
St. Paul,  
St. Andrew,  
St. James,  
St. John,  
St. Thomas,  
St. James,  
St. Philip,  
St. Bartholomew,  
St. Matthew,  
St. Simon,  
St. Thaddeus,  
St. Matthias,  
St. Barnaby,  
St. Luke,  
St. Mark,  
All ye holy Apostles and Evangelists,

*Pray for us.*

All ye holy disciples of our Lord,  
All ye Holy Innocents,  
St. Stephen,  
St. Laurence,  
St. Vincent,  
St. Fabian and St. Sebastian,  
St. John and St. Paul,  
St. Cosmas and St. Damian,  
St. Gervase and St. Protase,  
All ye holy Martyrs,  
St. Sylvester,  
St. Gregory,  
St. Ambrose,  
St. Augustine,  
St. Jerome,  
St. Martin,  
St. Nicholas,  
All ye holy Bishops and Confessors,  
All ye holy Doctors,  
St. Anthony,  
St. Benedict,  
St. Bernard,  
St. Dominic,  
St. Francis,  
All ye holy Priests and Levites,

*Pray for us.*

All ye holy Monks and Hermits,

St. Mary Magdalene,

St. Agatha,

St. Lucy,

St. Agnes,

St. Cecilia,

St. Catharine,

St. Anastatia,

All ye holy Virgins and Widows,

All ye Men and Women, Saints of God,

*Make intercession for us.*

Be merciful unto us, *Spare us, O Lord.*

Be merciful unto us, *Graciously hear us, O Lord.*

From all evil,

From all sin,

From thy wrath,

From a sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

Through the mystery of thy holy Incarnation,

*Pray for us.*

*O Lord, deliver us.*

Through thy coming,  
Through thy Nativity,  
Through thy Baptism and holy fasting,  
Through thy Cross and Passion,  
Through thy Death and burial,  
Through thy holy Resurrection,  
Through thy admirable Ascension,  
Through the coming of the Holy  
Ghost the Comforter,

In the day of judgment,  
We sinners, *do beseech thee to hear us.*

That thou spare us,  
That thou pardon us,  
That thou vouchsafe to bring us to  
true penance,

That thou vouchsafe to govern and  
preserve thy holy Church,

That thou vouchsafe to preserve our  
Apostolic Prelate, and all ecclesi-  
astical orders in thy holy religion,  
That thou vouchsafe to humble the  
enemies of thy holy Church,

That thou vouchsafe to give peace,  
and true concord to Christian  
kings and princes,

*O Lord, deliver us.*

*We beseech thee to hear us.*



That thou vouchsafe to grant peace,  
and unity to all Christian people,  
That thou vouchsafe to confirm and  
preserve us in thy holy service,  
That thou lift up our minds to heav-  
enly desires,

That thou render eternal good things  
to all our benefactors,

That thou deliver our souls, and  
those of our brethren, kinsfolk,  
and benefactors, from eternal dam-  
nation,

That thou vouchsafe to give, and pre-  
serve the fruits of the earth,

That thou vouchsafe to give eternal  
rest to all the faithful departed,

That thou vouchsafe graciously to  
hear us,

Son of God,

Lamb of God, who takest away the sins  
of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *Have mercy on us.*

*We beseech thee to hear us.*

Christ, hear us. Christ, graciously hear us.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Our Father, etc.

*V.* And lead us not into temptation,

*R.* But deliver us from evil. Amen.

PSALM LXIX.

**O** GOD, come to my assistance; O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul :

Let them be turned backward, and blush for shame that desire evils to me :

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek thee, rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be to the Father, etc.

*V.* Save thy servants.

*R.* Trusting in thee, O my God.

*V.* Be unto us, O Lord, a tower of strength.

*R.* From the face of the enemy.

*V.* Let not the enemy prevail against us at all.

*R.* Nor the son of iniquity have any power to hurt us.

*V.* O Lord, deal not with us according to our sins.

*R.* Neither reward us according to our iniquities.

*V.* Let us pray for our chief bishop, *N.*

*R.* The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

*V.* Let us pray for our benefactors.

*R.* Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who have done us good.

*V.* Let us pray for the faithful departed.

*R.* Eternal rest give them, O Lord; and let perpetual light shine upon them.

*V.* May they rest in peace.

*R.* Amen.

*V.* For our absent brethren.

*R.* O my God, save thy servants trusting in thee.

*V.* Send them help, O Lord, from thy holy place.

*R.* And from Sion protect them.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*Let us pray.*

**O** GOD, whose property is always to have mercy and to spare, receive our petition, that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, be mercifully absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest give us pardon and peace.

Out of thy clemency, O Lord, show thy unspeakable mercy to us; that so thou

mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on thy servant, *N.*, our chief bishop, and direct him according to thy clemency, into the way of everlasting salvation ; that, by thy grace, he may desire those things that are agreeable to thee and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give ; that our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we

may serve thee with chaste bodies, and please thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that through pious supplications, they may obtain the pardon which they have always desired.

Prompt, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of thy goodness, all thy Saints interceding for them,



obtain pardon and full remission of all their sins ; Through our Lord Jesus Christ, thy Son, who liveth and reigneth, one God with thee, and the Holy Ghost, world without end. Amen.

*V.* O Lord, hear my prayer.

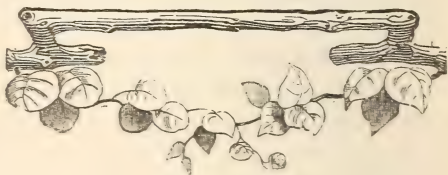
*R.* And let my cry come unto thee.

*V.* May the Almighty and most merciful Lord graciously hear us.

*R.* Amen.

*V.* And may the souls of the faithful departed, through the mercy of God, rest in peace.

*R.* Amen.



## DEVOUT PRAYERS,

WHICH MAY BE SAID AFTER THE LITANY OF THE  
SAINTS, ACCORDING TO THE DIVERSITY OF  
TIMES AND OCCASIONS.

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### *A Prayer for God's Holy Church.*

O ALMIGHTY and everlasting God,  
who hast revealed thy glory to all  
nations in Christ, preserve the works of  
thy mercy, that thy Church, spread  
throughout the world, may persevere with  
steadfast faith in the confession of thy  
name: through Christ our Lord.

### *For the Chief Bishop.*

O GOD, the Pastor and Governor of  
all the faithful, mercifully regard

thy servant N., whom thou hast placed as chief Pastor over thy Church: grant, we beseech thee, that both by word and example he may edify all those who are under his charge, that, together with the flock committed to his care, he may arrive at life everlasting: through our Lord, etc.

*For all Degrees of the Church.*

ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is sanctified and governed; hear we beseech thee, our humble supplications for all degrees thereof; that by the assistance of thy grace, they may faithfully serve thee: through, etc.

*A Prayer in any Necessity.*

O GOD, our refuge and strength, the fountain of all goodness, mercifully hear the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain: through, etc.

*Against the Persecutors of the Church.*

**R**ECEIVE, we beseech thee, O Lord, the prayers of thy Church, and mercifully appease thy wrath against us; that all adversities and errors being removed, we may serve thee in secure liberty: through, etc.

*A Prayer for the President of the United States.*

**W**E pray thee, O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality.

*A Prayer for the Afflicted.*

**O** ALMIGHTY and everlasting God, the Comforter of the sorrowful, and the support of those who are afflicted; give ear to the prayers of such as call on thee in their tribulation; that finding thy mercy present with them in their necessities, their mourning may be turned into joy: through, etc.

*For Heretics and Schismatics.*

**O** ALMIGHTY and everlasting God, who savest all, and wouldst not that any should perish: favorably look down upon those souls which are seduced by the deceit of Satan; that, all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of thy truth: through, etc.

*For the Unfaithful Jews.*

**O** ALMIGHTY and everlasting God, who repellst not from thy mercy even the perfidious Jews: hear the prayer,

which we offer for the blindness of that people; that the light of thy truth, Christ our Lord, being known to them, they may be delivered from their darkness: through, etc.

*For Pagans.*

**O** ALMIGHTY and everlasting God, who desirest not the death, but the life of sinners: mercifully accept our prayers, and delivering pagans from the worship of idols, unite them to thy Church, to the praise and honor of thy glorious name: through, etc.

*In time of War.*

**O** GOD, who puttest an end to wars, and, by the power of thy protection, vanquishest the opposers of such as trust in thee, help thy servants, who earnestly crave thy mercy; that the evil designs of our enemies being defeated, we may praise thee with incessant gratitude: through, etc.



*In time of Famine and Pestilence.*

**G**RANT us, we beseech thee, O Lord, the effect of our prayer, and mercifully turn away from thy servants all pestilence and famine: that the hearts of men may know that such scourges proceed from thy indignation, and cease by thy mercy: through, etc.

*A Prayer for Rain.*

**O** GOD, in whom we live, and move, and have our being, grant us, we beseech thee, competent rain; that partaking of thy temporal blessings, we may the more confidently desire those which are eternal: through, etc.

*For Fair Weather.*

**H**EAR our supplications, O Lord, and vouchsafe to thy servants the blessing of fair weather; that we, who are justly afflicted for our sins, may find relief in thy clemency: through, etc.

*In any Tribulation.*

**O** ALMIGHTY God, despise not thy people who call upon thee in their afflictions ; but for the glory of thy name forgive them their sins, and deliver them from all sorrow : through, etc.

*For Remission of Sins.*

**O** GOD, who rejectest none, but art pacified by penance even towards the greatest offenders, mercifully regard the prayers of thy servants, that through thy mercy we may obtain the pardon of our sins, and be enabled to fulfill thy commandments : through, etc.

*Against Temptations.*

**O** GOD, who justifiest the wicked that repent, and desirest not the death of a sinner ; we humbly beseech thy Majesty to defend thy servants with thy heavenly Grace, who trust in thy mercy, and preserve them by thy continual protection, that they may persevere in thy

service, and by no temptations be ever separated from thee : through, etc.

*For such as are on a Journey.*

*Ant.* In the way of peace and prosperity may the Lord, the almighty and merciful, direct our steps. And may the Angel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy.

**O** GOD, who madest the sons of Israel to walk with dry feet through the midst of the sea, and who didst open to the three Magi, by the guiding of a star, the way that led to thee ; grant to us, we beseech thee, a prosperous journey, and a time of tranquillity, that, attended by thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation.

*A Prayer for the Sick.*

**O** ALMIGHTY and eternal God, the perpetual salvation of them that

believe, hear us for thy sick servants, for whom we humbly crave the help of thy mercy, that their health being restored to them, they may render thanks to thee in thy Church: through, etc.

*A Prayer for the Living.*

EXTEND unto thy faithful, O Lord, the right hand of thy heavenly succor, that they may seek thee with all their hearts, and obtain of thy mercy whatever is necessary to their condition: through, etc.

*A Prayer for our Friends.*

O GOD, who hast poured the gift of charity, by the grace of the Holy Ghost, into the hearts of the faithful: grant to thy servants (here name those you pray for), for whom we implore thy mercy, health of mind and body; that loving thee with all their strength, they may accomplish those things which are pleasing to thee: through, etc.

*For our Enemies.*

**O** GOD, the lover of peace and preserver of charity, give peace and true charity to all our enemies, grant them remission of their sins, and deliver us from their deceits : through, etc.

*Against wicked Thoughts.*

**O** ALMIGHTY and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptations of evil thoughts ; that our souls may be made worthy habitations for the Holy Ghost : through, etc.

*For Charity.*

**O** GOD, who makest all things beneficial to them that love thee, infuse into our hearts an inviolable love of thy charity : that such desires as we conceive by thy holy inspiration may by no temptation be ever changed : through, etc.

*For Patience.*

**O** GOD, who by the humility of thy only-begotten Son hast confounded the pride of the old enemy: grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and by his example patiently endure all adversities: through, etc.

*For the holy Catholic Church.*

**D**EFEND, O Lord, thy servants, we humbly beseech thee, from all dangers of body and soul: and by the prayers of the glorious Virgin Mary, of the holy apostles Peter and Paul, of blessed N. and all thy saints, grant us the mercies of peace and safety, that all adversities and errors being removed, thy Church may serve thee in secure liberty: through, etc.

*A Prayer for Special Friends.*

**P**RESERVE, O Lord, thy servants, N. N., for whose health, happiness, and prosperity we humbly offer up these our



petitions to thy sacred Majesty ; beseeching thee to grant them a persevering constancy in the Catholic faith, a safe passage through this life's dangerous pilgrimage ; that no worldly, carnal, or diabolical temptation may have the power to separate them from thee, their prime and only good. Give them grace to correspond to that state and condition of life wherein thou hast placed them ; direct them in all their ways, defend them against all their enemies, and grant them finally a happy death and departure out of this world, and a speedy passage after death to the fruition of thy eternal felicity.

*For a Friend in Tribulation.*

VOUCHSAFE, O merciful Creator ! to afford the sweetness of thy comforts to thy afflicted servant N., and to remove, according to thy accustomed mercy, the heavy burden of his calamities. Give him, we humbly beseech thee, patience in his sufferings, resignation to thy

good pleasure, perseverance in thy service, and a happy translation from this afflicting life to thy eternal felicity.

*A Prayer for all those who are engaged in the Employment or Service of Others.*

TO thee, O God, I offer myself, with all my labors of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble, penitent, and sincere desire of faithfully discharging my duty to thee, whom I desire to serve, in everything belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness, that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect. May I never offend in word or action, or connive with others in what is evil: may I never give

bad example, nor yield to others in whatever is injurious to my superiors, or displeasing to thee : may I live in peace with every one, give no provoking language, make no parties, carry no false or exaggerated stories ; and if provocations are offered, may I suppress all passion, be moderate in my answers, and return good for evil.

In these and all other duties assist me, O God, and help me to overcome all my usual weakness. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil, and doing good. To thee I consecrate all my labors, and beg thy blessing to attend me in all I shall do this day and evermore.

*For the Master and Mistress of a Family.*

O MERCIFUL God, I implore thy grace for my direction and help, in the execution of everything thou hast committed to my charge. Grant me dis-

cretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my neglect, idleness, prodigality, or ill management. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and show a tenderness towards all under my charge, as knowing that both they and I serve one master in Heaven, who, without respect to persons, will call us all to an equal account.

O Lord, let me never want thy grace to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder find encouragement in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not

to be unjust to any one, nor connive at what ought to be reprov'd. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honor and glory. I crave thy blessing this day and forever, on all I am to do or suffer, and humbly offer myself, and all I possess, in thy glory. Help me, O my God, according to my necessities, now and forever. Amen.

*For Parents.*

ASSIST me, O heavenly Father, in discharging my duty to my children. Endow me with true Christian wisdom, to discern what to grant, and what to deny. Let neither passion, ill-humor, nor fondness make me yield to them in anything that may be prejudicial to either soul or body. Enable me always to give them good example; to preserve them from bad company, or from hearing or

doing what may induce them to commit evil; and whenever they do amiss, prompt me to give them timely correction, more out of love than from passion. Deliver me from all manner of prodigality—in-temperance—idleness—vanity—neglect, or ill-management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over-solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their Christian education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities—from discouraging them—or showing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the trouble they find at home. Be thou a father to them, and supply, by thy goodness, whatever is wanting in me. Preserve them from the corruption of the world, from sin, and all evil, and excite them to



all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. Amen.

*For Children under Parents' Care.*

O HEAVENLY Father, who commandest us to love, obey, respect, and honor our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing anything contrary thereunto.

May I ever deny myself, in all lawful things, to please my parents; and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting of my parents' advice. May I

never afflict them by following bad counsel, wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble, and love they have had for me. May I never show impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in everything relating to my duty, and suffer no change of circumstances to withdraw me from it. May I, in no lawful concern whatever, offend my parents on earth, or displease thee, my Father, who art in Heaven.

*A Prayer for Scholars before Study.*

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge; who, out of the treasure of thy wisdom, hast, with wonderful harmony, disposed and ordered all parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to

expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may apply all my studies to thy honor, and the everlasting salvation of my own soul through Jesus Christ our Lord. Amen.

*A Prayer which may be daily said by a  
Woman with Child.*

O LORD God, Almighty Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious Blood of thy only Son: look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee,

the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils ; grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully forever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments on me and mine, instead of thy mercies, which I sue for. And therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confessing them, and continually to cry to thee for mercy. I detest, then, all my sins with my whole heart, and desire to lay them down here at thy feet, to be effaced and destroyed forever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wish I could expiate them with tears of blood : I humbly beg thy pardon for them all, and wish with all my heart I

had never committed them: I here offer myself to make what satisfaction for them I am able; and most willingly accept of whatever I may have to suffer in child-bearing, and offer it up now beforehand to thee for my sins, firmly resolving by thy grace, never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it is not, at least I desire it should be, that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and once more beg, for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine forever, through, etc. Amen.

*For a Husband or Wife.*

O GOD, who hast ordained the holy state of matrimony, wherein I am

engaged, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian, not an unbeliever.

Preserve my love undefiled, according to thy divine command, and let the duty of love help to conduct me with comfort through all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to and bear with all crosses in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill-humor, or impatience, as to weaken, much less to break the bond which thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the



discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure or permission ; and under all difficulties, still labor to work out my salvation.

*For Widows.*

O GOD, the disposer of all things, who hast been pleased to bring me into this state, grant me the grace to bear all its troubles with patience, and to make use of all its advantages with Christian prudence ; to be a widow in deed ; to despise all earthly comforts ; to place my whole trust in thee, and to improve the opportunity offered for securing to myself a happy eternity.

Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and

solid devotion, as may secure thy mercy to me, and effectually conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies and extravagances. May I now spend as many hours in prayer and good works as I have misspent in vanity, idleness, or dangerous entertainments. May I endeavor by charity to make amends for all that I have sinfully, idly, or prodigally misspent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances in order to eternal life. May my loss turn to my advantage, and under thy protection, O God, may I find greater comforts than what the world can afford. Assist me, O my God, and let thy grace support me under all my weaknesses.

*For those who lead a Single Life.*

O BLESSED Redeemer, who, both by thyself and thy apostle, hast

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recommended a single life as the most proper state to serve thee in, without distraction, assist me by thy holy grace, that I may duly consider the advantages of it and make a right use of them, so as to find the good effect in my soul, for which the apostle gives it the preference to other states.

May I always rejoice under thy blessings, and being at liberty from those engagements which are attended with endless solitudes, and enslave the minds of men to the earth, may I avail myself of this my privilege in seeking and serving thee with greater freedom of spirit, having thee now for my spouse.

May I not be like one of the foolish virgins, but with the wise wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee with all my strength: that I may thus become holy both in body and spirit. Support me under all my weaknesses ; and defend

me against all the snares, both of the devil, of the world, and of my own corruption. Take from me all affection for whatever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone; that, having finished my life here, in imitation of thee, I may wait on thee forever, in the joys of thy Kingdom. Amen.

*For the Rich.*

**M**OST bountiful Lord, I return thee thanks for whatever I possess, and beg thy grace to make good use of whatever plenty, through thy mercy, I enjoy. May I always so govern myself, as to spend nothing in favor of any vicious or sinful inclination. May I be deaf to all expensive demands of vanity, gaming, appetite, and idleness, and put a stop to all those ways by which I have hitherto misspent what thou hast intrusted me

with, and thereby often most ungratefully offended thy divine goodness.

I confess my past ingratitude, injustice, and impiety, in the abuse of thy favors and gifts, and earnestly beg pardon of thee, O Lord, for the same, and grace henceforward to do all thou requirest. To feed the hungry, and to clothe the naked, with the overplus of the decent support of myself and of those under me; to lay up for myself a treasure in Heaven, lest, like the rich man in the gospel, I suffer eternally in hell, for having so much indulged my passions, and applied thy favors to the service of idleness, vanity, and sin.

It is through thy great mercy, O my God, that I yet live, when thou mightest have cast me into endless flames. Thou sparest me, that I may make some amends for all the abuses of the goods thou hast so liberally bestowed on me. May I neither hereafter hoard up riches unnecessarily, nor spend them unprofitably. May I only make use of them for pro-

moting thy honor and glory here, the relief of the poor, and for providing such necessities as thou allowest. May I pay no regard to what the world applauds or censures, but only endeavor to please thee in a just disposal of what thou hast committed to my care, as being not the master but the steward thereof, and accountable to thee, O my God, the giver of whatever I possess. Assist me, herein, O God, and let not riches, nor the evils that they lead to, but thyself alone, be the desire of my heart.

*An Oblation*

Which may be made to Almighty God every morning and evening.

**M**OST merciful Lord, and ever living God, behold, I, a wretched and ungrateful sinner, prostrate at thy feet, adore and worship thee, offering up, in all humility, immortal praise and thanksgiving, for all thy blessings, especially for that unspeakable charity which induced



thee to send down thy only begotten Son into this vale of tears, for the work of our redemption.

O eternal Lord of Heaven and earth, I praise and magnify thy ever-glorious name, for thy Son's most holy incarnation and nativity; for his poverty, innocent life, and conversation; for his heavenly doctrine and miracles; for his death and passion; his resurrection and ascension.

I yield thee all possible thanks for the divine mystery of his precious Body and Blood in the venerable Sacrament of the Eucharist, wherewith we are nourished, cleansed, and sanctified, and our souls are made partakers of all heavenly graces and spiritual benedictions.

I give thee most humble and hearty thanks that out of a handful of dust thou wast pleased to make me according to thine own image and likeness, rendering me capable of eternal glory, for the obtaining of which thou didst vouchsafe first to wash me with the laver of baptism, for the remission of that original corruption

which was contracted by my first parents; and afterwards to bring me to the profession and practice of the Catholic faith, not ceasing daily to increase the same in me, by the doctrine and instruction of thy Church.

I most humbly thank thee also, that thou hast nourished and clothed me from my cradle, supplying me with all necessities for the relief and maintenance of my frail body.

I evermore extol and magnify thy holy name, for having, in thy great mercy, hitherto spared, and patiently expected me, till by thy grace I might be awakened from the sleep of sin, and reclaimed from my vanities and wicked courses. For hadst thou dealt with me according to my demerits, my soul (being oppressed with innumerable sins) had long since been plunged into eternal perdition.

In consideration of all these thy mercies and blessings, I most humbly desire that my heart may every day enlarge itself, that it may still render thee a more

ample tribute of praise and thanksgiving than it has hitherto paid thee.

O my Lord God, and most merciful Father, never abandon me to myself, but let thy holy fear be ever present in my thoughts, to curb and restrain me within the bonds of obedience to thy law, that I may dread nothing so much in this world, as, by a violation of the least of thy precepts, to offend thee. Let thy holy love temper all the trials and temptations which may befall me in such a manner that none of them may at any time overcome me: for thou knowest that of myself I have not strength to resist them.

I moreover beseech thee, most merciful Father, by the profound humility of thy only Son, Jesus Christ, that thou wouldst preserve me from all pride, self-love, vain-glory, obstinacy, and disobedience. Cast out of my heart, I beseech thee, the spirit of gluttony and uncleanness; the spirit of sloth and indevotion; the spirit of malice and envy; the spirit of hatred and disdain; that I may never despise the mean-

est of thy creatures, nor proudly prefer myself before others; but always seem little in my own eyes; inclining to think the best of others, and judge the worst of myself.

Clothe me, O most holy Father, with the wedding garment of thy beloved Son, the supernatural virtue of heavenly charity, that I may love thee, my Lord God, with my whole heart, my whole soul, and with all my strength, that neither life nor death, prosperity nor adversity, nor anything else, may ever separate me from thy love. Grant that all inordinate affections to the transitory things of this world may daily decrease in me, that thou only mayest be the entertainment and delight of my soul.

O most gracious God, grant thy servant an humble, contrite, and obedient heart; an understanding always employed in honest and pious thoughts; a will tractable, and always inclined to do good; affections calm and moderate; a watchful custody over my senses, that

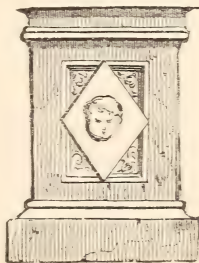
through those windows no sin may enter into my soul; a perfect government of my tongue, that no corrupt or unseemly language may proceed from my lips; may I never slander, nor speak ill of any one, nor busy myself about the faults and imperfections of others, but wholly attend to the amendment of my own life.

O most loving Lord, as long as I am detained in this prison of my body, let this be my comfort, that being free from all distractions, both of the cares and pleasures of this life, I may wholly devote myself to thy service, attending always to thy heavenly doctrine, and the salutary motions of thy holy Spirit. In these sweet exercises let me pass the solitary hours of my tedious pilgrimage with patience, expecting the closing up of my days, and a happy period to this my miserable life.

And, finally, grant, O blessed Redeemer of mankind, my Lord and my God, that when this my earthly tabernacle shall be dissolved (being found free from all pollution of sin, through sincere contrition, and

in virtue of the sacraments of thy holy Church), I may be included in the number of those blessed souls, who, through the merits of thy passion and death, are deemed worthy to reign with thee, and to enjoy the glorious presence of the adorable Trinity, Father, Son, and Holy Ghost : to whom, by all creatures in heaven and earth, be rendered praise and thanksgiving, world without end. Amen.

O Lord, my God ! O Lord, my God ! possess my soul, possess my soul, for ever and ever. Amen.





## THE THIRTY DAYS' PRAYER

TO THE

BLESSED VIRGIN MARY,

IN HONOR OF THE SACRED PASSION OF OUR LORD  
JESUS CHRIST ;

By the devout recital of which, for the above space of time, we may mercifully hope to obtain our lawful request. It is particularly recommended as a proper devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins, Mother of Mercy, hope and comfort of dejected and desolate souls, through that sword of sorrow which pierced thy tender heart whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the Cross ; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his Cross he recommended thee to the care and protection of his beloved disciple, St. John, take pity, I be-

seech thee, on my poverty and necessities ; have compassion on my anxieties and cares ; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the Mother of Mercies, the sweet comforter and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer ; for since, in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection ? Attend, therefore, I beseech thee, with an ear of pity and compassion, to my humble and earnest request. I ask it, through the bowels of mercy of thy dear Son ; through that love and condescension wherewith he embraced our nature, when, in compliance with the divine will, thou gavest thy consent, and whom, after the expiration of nine months,

thou didst bring forth from the chaste enclosure of thy womb, to visit this world, and bless it with his presence. I ask it, through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father to remove from him, if possible, the bitter chalice of his future passion. I ask it, through the threefold repetition of his prayers in the garden, whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it, through the welts and bruises of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it, through the scoffs and ignominies by which he was insulted ; the false accusations and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it, through his bitter tears and bloody sweat ;

his silence and resignation ; his sadness and grief of heart. I ask it, through the blood which trickled from his royal and sacred head when struck with the sceptre of a reed, and pierced with his crown of thorns. I ask it, through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the Cross. I ask it, through his vehement thirst, and bitter potion of vinegar and gall. I ask it, through his dereliction on the Cross, when he exclaimed, " My God ! my God ! why hast thou forsaken me ? " I ask it, through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, " All is consummated." I ask it, through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it, through his immaculate life, bitter passion, and ignominious death on the Cross, at which

nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it, through his descent into hell, where he comforted the Saints of the old law with his presence, and led captivity captive. I ask it, through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for forty days after gave thee his blessed Mother, his Apostles, and the rest of his Disciples; when in thine and their presence he miraculously ascended into heaven. I ask it, through the grace of the Holy Ghost, infused into the hearts of his Disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the Gospel. I ask it, through the awful appearance of thy Son, at the last dreadful day, when he shall come to judge the living and the dead, and the world by fire. I ask it, through the com-

passion he bore thee, in this life, and the unspeakable joy thou didst feel at thine assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever-blessed Virgin ! comfort the heart of thy suppliant, by obtaining for me

Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

And as I am persuaded my divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing, so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, and his filial loving heart, who mercifully granteth the requests, and complieth with the desires of those that love and fear him. Wherefore, O most blessed Virgin, besides the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord



and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love of God and my neighbor, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for love of thy Son our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortifications of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last Sacraments of the church worthily, and die in thy friendship and favor. Lastly, obtain, I beseech thee, for the souls of my parents, brethren, relatives, and benefactors, both living and dead, life everlasting. Amen.

*A most devout Act of Contrition.*

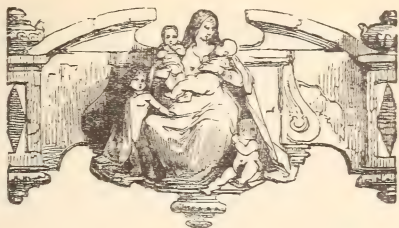
O MY God ! the God of my heart ! my soul ! my life ! and all that is within me ! whom I have so much offended, that neither the sands on the sea-shore, the stars in the heavens, the flowers in the fields, nor the leaves of the trees, can equal the infinite number and unspeakable variety of my sins. I have sinned, I have offended thee, and done evil before the face of heaven and earth. I have departed from thy law ; turned my back on thy grace ; adored what offended thee ; made an idol of my guilt, and run on without fear or shame in the ways of deceit, vanity, and perdition. Ah ! my God, how much am I grieved for having offended thee ! I am less troubled at the greatness of the torments which I have deserved for my sins. I would have my sorrow for my sins to be as great as the sins themselves : I would have my regret for having displeased thee proportioned to the injuries

committed against thee : I would have a grief equal to thy mercy : I would willingly bewail the enormity of my sins with tears of blood : more for the offence and insult offered thy divine Majesty than for the injury and perdition they bring upon myself. But where shall I find so deep a sense of sorrow, save only in the fountain of thy grace ? Where shall I find such a grief, save only in the contemplation of thy immense goodness and infinite majesty ? Whence are those tears to flow, save only from the ocean of thy mercy ? Here I cast myself at thy feet : consider not in what manner, at what time, and how late : consider only that I come. But, ah ! Lord, in how miserable a condition ! how filthy ! how abominable ! Clad with the deformity of my sins, covered with the filthiness of my offences, and defiled with the abominations of a vicious life ! But, in approaching thee, O my God, I come with the confidence of finding in thy mercy a secure haven ; in thy compassion, protection ; in thy clemency,

a refuge ; and in thy goodness, a remedy. Wherefore, O Lord, under the dread of thy justice, I seek no other remedy, save that of thy mercy, nor fly to any other shelter, but that of thy clemency. In thee I place my trust, O my God : for though by sin I have lost the nature and privilege of a son, yet thou, O Lord, infinitely good, dost not lose the nature and condition thou hast of a father. Let then, O Lord, thy infinite grace complete that work in me which thy infinite mercy has begun. Let thy clemency come to the succor of thy miserable creature : take pity and compassion on my poor soul. I am firmly resolved, with the aid of thy grace, to amend my life, confess my sins, and persevere in thy service ; to pardon injuries, avoid the occasions of evil, and abhor my vices, to make such restitution as I am able ; and to observe, as in duty bound, all thy commandments. I trust, O Lord, in thy infinite goodness, that thou wilt pardon all my sins, through the death and passion of my Lord Jesus Christ : for

though in his wounds there is justice to punish me, yet in the same wounds there is likewise mercy to forgive me. Mercy! mercy! mercy! Jesus, have mercy upon me.





ACTS OF FAITH, HOPE, AND CHARITY.

*A Prayer before the Acts.*

**O** ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ, our Lord. Amen.

*An Act of Contrition.*

**O** MY God, I am heartily sorry for having offended thee: and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the



assistance of thy holy Grace, never more to offend thee; and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

*An Act of Faith.*

**O** MY God! I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee one only God, there are three Divine Persons, really distinct and in all things equal, the Father, the Son, and the Holy Ghost. I firmly believe that God the Son, the second person of the most Holy Trinity, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a Cross to redeem and save us: that he arose on the third day from the dead; that he ascended into Heaven, and sitteth at the right hand of the Father, always living to make intercession for us; that he will come at

the end of the world to judge mankind, and render to every one according to his works ; that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible Truth, hast revealed them ; and thou hast commanded us to hear the Church, which is the Pillar and the Ground of Truth. In this Faith I am firmly resolved, through thy holy grace, to live and die.

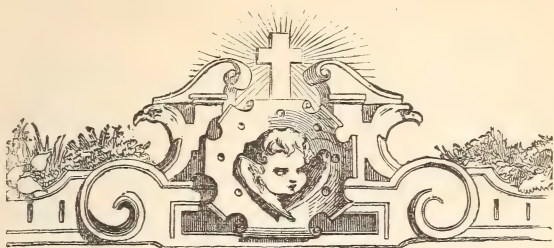
*An Act of Hope.*

O MY God ! who hast graciously promised every blessing, even Heaven itself, through Jesus Christ, to those who keep thy commandments ; relying on thy power, which is infinite, thy mercies, which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest ;

grace to serve thee faithfully in this life by doing the good works thou hast commanded; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

*An Act of Charity.*

O MY God! my Creator, my Redeemer, my Sovereign Good! whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and above all things; and for thy sake I love my neighbor as myself. Oh, teach me, my gracious God, to love thee daily more and more; and mercifully grant, that having loved thee on earth, I may love and enjoy thee forever in Heaven.



## PRAYERS BEFORE MASS.

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O MERCIFUL Father, who didst so love the world as to give up thy only Son to death, even the death of the cross, for our redemption, vouchsafe, through his infinite merits, to accept in our behalf the most holy Sacrifice of the Mass; in the offering of which we are about to participate. We approach thy throne, O Lord, with humble but firm hope, when we remember that we have the price of the world's redemption to lay before thee. That price has been paid by the death of thy ever blessed Son. And among the wondrous means which he has

provided for applying the fruits thereof to our souls, we contemplate with especial gratitude that enduring memorial of his love which he instituted at his Last Supper—whereby he enables us not only to possess within us, in the divine communion, the very author of grace, the victim of propitiation, who died for us on the Cross, but also to present him anew to thy acceptance, really present on our altar, as our Advocate and Mediator, through the ministry of his priests, in the adorable Sacrifice of the Mass.

At this adorable sacrifice we are now assembled to assist. Oh, Lord, look upon the face of thy Christ, and grant that while we unite with the holy Church and its minister in offering him before the throne of thy mercy, for all the purposes for which he once shed his most precious Blood, we may be made partakers of the one all-atoning sacrifice which he consummated on Calvary.

Bowing down, therefore, in humble adoration, before thy Sovereign Majesty,

we now offer the most holy Sacrifice of the Mass to thy honor and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and our total dependence on thy gracious Providence.

We offer it to thee, in thanksgiving for having created us to thine own image, and destined us for eternal glory; for having redeemed us from the slavery of Satan by the precious Blood of thy divine Son; for having called us to the true faith; assisted us by thy graces; borne with our ingratitude; watched over us by thy special providence, blessed us, notwithstanding our utter unworthiness, with the continuance of thy gracious protection; and for all the other innumerable favors which we owe to thy undeserved bounty.

We offer it to move thee to compassion for our spiritual miseries, that thou mayest grant us the gift of compunction, and the pardon of our sins.



We offer it for the propagation of the Catholic faith, that all may be brought into the one fold, under the one shepherd; for our most holy Father the Pope, that the spirit of wisdom, and fortitude, and piety, may rest upon him; for our prelate, and for all the pastors and clergy of thy Holy Church, that they may direct the faithful in the way of salvation; for all who are in high stations, that we may lead a quiet and peaceable life; for concord and good-will among all states and people; for the necessities of mankind; for the inhabitants of this parish; particularly for the congregation here present; and to obtain all the blessings that we stand in need of in this life, the happiness of Heaven in the next, and eternal rest to the faithful departed.

And as Jesus Christ so ordained, when he instituted at his Last Supper this wonderful mystery of his power, wisdom, and goodness, we offer the Mass in grateful remembrance of all that he has done and suffered for the love of us, making

special commemoration of his bitter passion and death, and of his glorious resurrection and ascension into Heaven. Vouchsafe, O Almighty and eternal God, to whom alone the supreme worship of sacrifice is due, graciously to accept it, for these and all other purposes agreeable to thy holy will. We offer it, not confiding in any merits of our own. We offer it, through the merits of the same Jesus Christ, thy beloved Son, our High Priest and Victim, and in the name of the most Holy Trinity, the Father, and the Son, and the Holy Ghost; to whom be honor, praise, and glory, for ever and ever.

Oh, all ye angels and saints, who stand before the throne of God, vouchsafe to join in our humble supplications; and thou, above all, O ever blessed Virgin, immaculate Mother of God our Saviour, assist us with thy prayers. We know that thou art near to that most loving Son, through whom only we can find access to the throne of grace, and who will refuse thee nothing that, through his

infinite merits, thou wilt deign to solicit for us. At thy suggestion he wrought the stupendous miracle of changing water into wine. Oh, then, beseech him, by all that he has suffered for our salvation, that the still more wondrous prodigy which he is about to perform on our altar may not, through our unworthiness, be unprofitable to us; that he move us to assist at it with the deepest awe, the firmest confidence, and the most ardent love, that it may thus ascend in the odor of sweetness to the throne of mercy in our behalf, to be to us an unfailing source of grace here, and a pledge of eternal life hereafter. Amen.





## THE SPRINKLING OF THE HOLY WATER.

THE use of Holy Water must be referred to the time of the Apostles. The property of water is to cleanse: it is the type of purity. Salt is used as a preservation from corruption; it is the type of wisdom. Water, therefore, and salt mingled, blessed, and sprinkled on the people, form a very appropriate emblem of the desire felt by the Church for our purification and preservation from everything contagious. It was the belief of the primitive Christians, that water, "sanctified by the word of God and prayer," was capable, by a virtue thus received from Heaven, of working effects above its own nature. We are informed by unquestionable authorities, that it was used against the illusions of evil spirits, and for many other purposes. By it diseases have been cured, and virtue strengthened in temptation. No Christian house, therefore, should be without Holy Water.

## THE ASPERGES BEFORE HIGH MASS.

One of the following anthems is recited by the Priest, while sprinkling the Holy Water.

From Trinity to Palm Sunday, inclusively.

*Anthem.* Thou wilt sprinkle me with hyssop, O Lord, and I shall be cleansed. Thou wilt wash me, and I shall be made whiter than snow.

*Psalms* 50. Have mercy on me, O God, according to thy great mercy.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Thou wilt sprinkle me.

From Easter to Whit-Sunday inclusively.

**I** SAW water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

*P.* Praise the Lord, because he is good;  
because his mercy endureth for ever.

The Priest returned to the Altar, says :

*V.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*V.* O Lord, hear my prayer.

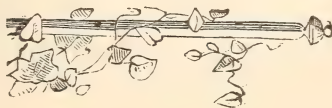
*R.* And let my cry come unto thee.

*V.* The Lord be with you.

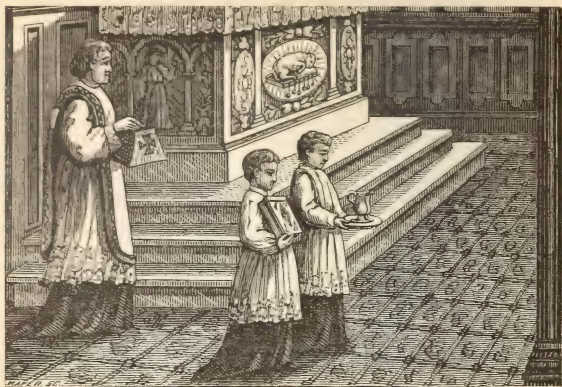
*R.* And with thy spirit.

*Let us pray.*

**H**EAR us, O holy Lord, Almighty  
Father, eternal God, and vouch-  
safe to send thy angel from Heaven to  
guard, cherish, protect, visit, and defend  
all that are assembled in this place ;  
through Jesus Christ our Lord. Amen.







## ORDINARY OF THE MASS.

The Priest at the foot of the Altar, beginning, saith,



**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Ant.* I will go unto the altar of God.

*R.* To God who giveth joy to my youth.

*Psalm xlii.*

**J**UDGE me, O God, and distinguish my cause from the nation that is not holy : from the unjust and deceitful man deliver me.

*R.* Since thou, O God, art my strength, why hast thou cast me off? And why do I go sorrowful while the enemy afflicteth me?

*P.* Send forth thy light and thy truth : they have conducted me and brought me to thy holy Mount, and into thy Tabernacles.

*R.* And I will go unto the altar of God ; to God who giveth joy to my youth.

*P.* I will praise thee on the harp, O God, my God : why art thou sad, O my soul, and why dost thou disquiet me?

*R.* Hope in God, for I will still praise him, the salvation of my countenance, and my God.

*P.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

*P.* I will go unto the altar of God.

*R.* To God who giveth joy to my youth.

*P.* Our help is in the name of the Lord.

*R.* Who made heaven and earth.

*P.* I confess, etc.

*R.* May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

*P.* Amen.

*R.* I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

*P.* May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

*R.* Amen.

*P.* May the Almighty and merciful

Lord grant us pardon, absolution, and remission of our sins.

*R.* Amen.

*P.* Thou, O God, being turned, will enliven us.

*R.* And thy people will rejoice in thee.

*P.* Show us, O Lord, thy mercy.

*R.* And grant us thy salvation.

*P.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*P.* The Lord be with you.

*R.* And with thy spirit.

When the Priest goes up to the Altar, say,

**T**AKE away from us our iniquities,  
we beseech thee, O Lord, that we  
may be worthy to enter with pure minds  
into the Holy of Holies. Through Christ  
our Lord. Amen.

When he bows before the Altar, say,

**W**E beseech thee, O Lord, by the  
merits of thy saints whose relics  
are here, and of all the saints, that thou  
wouldst vouchsafe to forgive me all my  
sins. Amen.

After which is alternately sung or said,

*P.* Kyrie eleison. *R.* Kyrie eleison. *P.* Kyrie eleison. *Lord, have mercy upon us.*

*R.* Christe eleison. *P.* Christe eleison. *R.* Christe eleison. *Christ, have mercy upon us.*

*P.* Kyrie eleison. *R.* Kyrie eleison. *P.* Kyrie eleison. *Lord, have mercy upon us.*

*Gloria in Excelsis.*

**G**LORIA in excelsis Deo, et in terrâ pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite

**G**LORY be to God on high, and on earth peace to men of good will. We praise thee, we bless we, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, O God the Father Almighty. O Lord Jesus Christ, the

Jesus Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloriâ Dei Patris. Amen.

only begotten Son, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us. Who takest away the sins of the world receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

Turning towards the people, the Priest says :

*P.* The Lord be with you.

*R.* And with thy spirit.



*Collect.*

**O** ALMIGHTY and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, etc.\*

*II. Collect.*

**P**RESERVE us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed Apostles Peter and Paul, of blessed N. and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. Through, etc.

\* For the proper Epistles and Gospels for the Sundays and Festivals of the year, see end of the book.

*Epistle.* Rom. xi. 33.

**O** THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things. To him be the glory for ever. Amen.

*R.* Thanks be to God.

*Grad.* Dan. iii.

**B**LESSED art thou, O Lord, who be-  
holdest the deep, and sittest on the  
cherubim.

*V.* Blessed art thou, O Lord, in the  
firmament of heaven, and worthy of praise  
for ever. *Alleluia.*

*V.* Blessed art thou, O Lord, the God  
of our fathers, and worthy of praise for  
ever. *Alleluia.*

*The Prayer Munda cor meum, before the Gospel.*

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel. Through Christ our Lord. Amen.

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, attend to his holy Gospel. Amen.

*P.* The Lord be with you.

*R.* And with thy spirit.

*P.* The continuation (*or* beginning) of the holy Gospel according to, etc.

*R.* Glory be to thee, O Lord.

*Gospel.* Matt. xxviii. 18, 20.

AT that time, Jesus said to his disciples : All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations; baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

*R.* Praise be to thee, O Christ.

Then say with the Priest, in a low voice,

**M**AY our sins be blotted out by the words of the Gospel.

*The Nicene Creed.*

|  |  |
|--|--|
| <b>C</b> REDO in unum<br>Deum, Patrem<br>omnipotentem, fac-<br>torem cœli et terræ,<br>visibilium omnium<br>et invisibilium. | <b>I</b> BELIEVE in<br>one God, the<br>Father Almighty,<br>the Maker of heaven<br>and earth, and all<br>things visible and<br>invisible. |
|--|--|

|   |  |
|---|--|
| Et in unum Dom-<br>inum Jesum Chris-<br>tum, Filium Dei uni-<br>genitum, et ex Patre<br>natum ante omnia<br>sæcula; Deum de | And in one Lord,<br>Jesus Christ, the<br>only begotten Son<br>of God, and born<br>of the Father before<br>all ages; God of |
|---|--|

|   |   |
|---|---|
| <p>Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Mariâ Virgine; ET HOMO FACTUS EST.* Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertiâ die, secundum Scripturas; et ascendit in cœlum; sedet ad dexteram Patris; et</p> | <p>God, light of light, true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures; and ascended into heav-</p> |
|---|---|

\* Kneel in reverence of Christ's Incarnation.

iterum venturus est cum gloriâ, judicare vivos et mortuos; cujus regni non erit finis.

en; sitting at the right hand of the Father; and he is to come again with glory to judge both the living and the dead; of his kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church.

Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrec-

I confess one Baptism for the remission of sins. And I



tionem mortuorum, expect the resurrec-  
 et vitam venturi sæ- tion of the dead, and  
 culi. Amen. the life of the world  
 to come. Amen.

*P.* The Lord be with you.

*R.* And with thy spirit.

*P.* Let us pray.

*Offert.*

BLESSED be God the Father, and  
 the only begotten Son of God, as  
 likewise the Holy Ghost; for he hath  
 shown mercy to us.

*Oblation of the Host.*

ACCEPT, O holy Father, Almighty  
 and Eternal God, this unspotted  
 Host, which I, thy unworthy servant  
 offer unto thee, my living and true God,  
 for my innumerable sins, offences, and  
 negligences, and for all here present;  
 as also for all faithful Christians, both liv-  
 ing and dead; that it may avail both

me and them unto life everlasting.  
Amen.

When the Priest puts the Wine and Water into  
the Chalice, he says,

**O** GOD, who in creating human nature hast wonderfully dignified it, and still more wonderfully reformed it; grant by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely* Jesus Christ our Lord thy Son, who with thee, in the unity of, etc.  
Amen.

*Oblation of the Chalice.*

**W**E offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odor, for our salvation, and for that of the whole world. Amen.

When the Priest bows before the Altar.

**A**CCEPT us, O Lord, in the spirit of humility, and contrition of heart; and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine.

**C**OME, O Almighty and Eternal God, the sanctifier, and bless this sacrifice prepared for the glory of thy holy name.

Washing his hands, he says (Ps. xxv. 6),

**I** WILL wash my hands among the innocent; and will compass thy altar, O Lord.

That I may hear the voice of thy praise, and tell all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities; their right hand is filled with gifts.

But I have walked in my innocence; redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless thee, O Lord.

Glory be, etc.

Bowing in the middle of the altar, he says,

**R**ECEIVE, O holy Trinity, this oblation, which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the Blessed Mary, even a Virgin, of Blessed John the Baptist, the holy apostles Peter and Paul, and of all the saints; that it may be available to their honor, and our salvation, and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc. Amen.

Then turning himself towards the people, he says,

**B**RETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

*R.* May the Lord receive the sacrifice from thy hands to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

*Secret Prayers.*

**S**ANCTIFY, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of this oblation; and by it make us ourselves an eternal offering to thee. Through, etc.

**G**RACIOUSLY hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

*P.* World without end.

*R.* Amen.

*P.* The Lord be with you.

*R.* And with thy spirit.

*P.* Lift up your hearts.

*R.* We have lifted them up to the Lord.

*P.* Let us give thanks to the Lord our God.

*R.* It is meet and just.

THE PREFACE.

On Festivals and other Days that have none proper, and in Masses for the dead.

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, Eternal God. Who together with thy only begotten Son and the Holy Ghost, art one God and one Lord; not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in confession of one true and eternal Deity, we adore a distinction in the Persons, and unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying,

Holy, holy, holy, Lord God of Hosts.  
Heaven and earth are full of thy glory.



Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS.

WE therefore humbly pray and beseech thee, most merciful Father, through Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world ; together with thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic faith.

*Commemoration of the living.*

BE mindful, O Lord, of thy servants, men and women, N. and N.

He prays silently for those he intends to pray for.

**A**ND of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

Communicating with, and honoring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God Jesus Christ ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the Oblation, he says,

**W**E therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family ; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept ; that it may be made for us the Body and Blood of thy most beloved Son, Jesus Christ our Lord.

Who, the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father, he blessed it, brake it, and gave it to his disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the words of Consecration, the Priest, kneeling, adores and elevates the sacred Host.

**I**N like manner, after he had supped, taking also this excellent chalice into

his holy and venerable hands, giving thee also thanks, he blessed and gave it to his disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

Here, also kneeling, he adores and elevates the Chalice.

WHEREFORE, O Lord, we, thy servants, as also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son our Lord, his Resurrection from the dead, and admirable Ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to

accept them, as thou wast graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

We most humbly beseech thee, Almighty God, to command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred Body and Blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Christ our Lord. Amen.

*Commemoration of the Dead.*

**B**E mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of Faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

TO these, O Lord, and to all that sleep in Christ, grant, we beseech thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast, the Priest says,

ALSO to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

P. For ever and ever. R. Amen.



*Oremus.**Let us pray.*

**P**RÆCEPTIS  
salutaribus moniti,  
et divinâ institutione  
formati,  
audemus dicere :

**I** by thy saving  
precepts, and following  
thy divine directions,  
we presume to say :

PATER NOSTER,  
qui es in cœlis, sancti-  
ficetur nomen tuum ;  
adveniat regnum  
tuum ; fiat voluntas  
tua sicut in cœlo, et  
in terra ; panem no-  
strum quotidianum  
da nobis hodie ; et  
dimitte nobis debita  
nostra, sicut et nos  
dimittimus debitori-  
bus nostris ; et ne  
nos inducas in ten-  
tationem.

OUR FATHER,  
who art in heaven,  
hallowed be thy  
name ; thy kingdom  
come ; thy will be  
done on earth as it  
is in heaven ; give  
us this day our daily  
bread ; and forgive  
us our trespasses, as  
we forgive them that  
trespass against us ;  
and lead us not into  
temptation.

R. Sed libera nos  
à malo. P. Amen.

R. But deliver us  
from evil. P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary, Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ thy Son, our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God,

*P.* World without end.

*R.* Amen.

*P.* The peace of the Lord be always with you.

*R.* And with thy spirit.

Breaking the Host, he puts a particle thereof into the Chalice, saying,

**M**AY this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Then bowing and striking his breast, he says,

**L**AMB of God, who takest away the sins of the world, \* have mercy on us.

Lamb of God, who takest away the sins of the world, \* have mercy on us.

Lamb of God, who takest away the sins of the world, \* give us peace.

In Masses for the Dead, he says twice, \* Give them rest; and lastly, \* Give them eternal rest.

The following Prayer is then also omitted.

**L**ORD Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace; regard not my sins, but the faith of thy Church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life

to the world, deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils ; and make me always adhere to thy commandments, and never suffer me to be separated from thee ; who livest and reignest with God the Father, etc. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation ; but through thy mercy may it be a safeguard and remedy, both to soul and body ; who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Taking the Host in his hands, he says,

**I** WILL take the bread of heaven, and call upon the name of the Lord.

Striking his breast with humility and devotion, he says thrice,

**L** ORD, I am not worthy that thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says,

**M**AY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice, he says,

**W**HAT return shall I make the Lord for all he has given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

Receiving the Blood of our Saviour, he says,

**M**AY the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Taking the first Ablution, he says,

**G**RANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a tem-

poral gift it may become to us an eternal remedy.

Taking the second Ablution, he says,

**M**AY thy Body, O Lord, which I have received, and thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest, etc.

*Communion.*

**W**E bless the God of heaven, and we will praise him in the sight of all the living: because he hath shown us his mercy.

*P.* The Lord be with you.

*R.* And with thy spirit.

*P.* Let us pray.

*Post Communion.*

**M**AY the receiving of this sacrament, O Lord our God, avail us to the



salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, etc.

**M**AY the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

*P.* The Lord be with you.

*R.* And with thy spirit.

*P.* Go, you are dismissed.

When Purple is worn.

*P.* Let us bless the Lord.

*R.* Thanks be to God.

*In Masses for the Dead.*

*P.* May they rest in peace.

*R.* Amen.

Bowing before the Altar, the Priest says,

**L**ET the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through, etc.

Turning himself towards the People, he gives them his Blessing, saying,

**M**AY Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

*R.* Amen.

*P.* Our Lord be with you.

*R.* And with thy spirit.

*P.* The beginning of the Gospel according to St. John.

*R.* Glory be to thee, O Lord.

**I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning

with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness did not comprehend it.

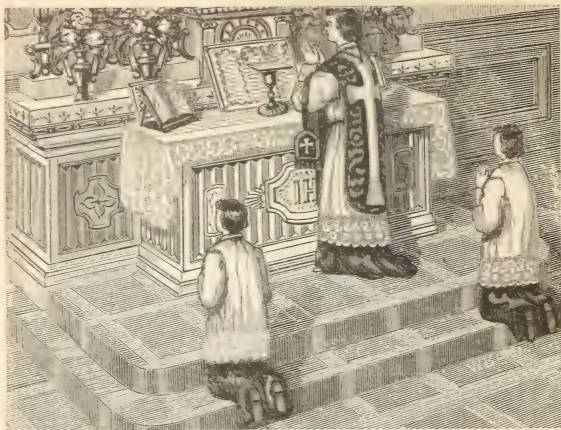
There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to be made the sons of God ; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among

us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.





A DEVOUT  
METHOD OF HEARING MASS.

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Making the sign of the Cross, with the  
Priest, say:

✠ **I**N the name of the Fa-  
ther, and of the Son,  
and of the Holy Ghost.  
Amen.



I will draw near to thy altar, O my God, there to gain new strength and vigor to my soul ; separate me from those unbelievers who have no trust in thee ; grant me that grace which comforts me when the remembrance of my sins afflicts and casts me down ; that grace which lets me know there is an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins upon a sincere repentance.



The Priest, bowing down, says the Confiteor, before he goes up to the altar ; say it with him, as follows :

**I** CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy apostles Peter and Paul, to all the saints, and to you, father, that I have very much sinned, in thought, word, and deed, through my fault, through my fault, through my most grievous fault.

Therefore, I beseech the blessed Mary, ever Virgin, blessed Michael, the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me.

After the Confiteor, say :

O MY God, who hast commanded us to pray for one another, and in thy holy Church, hast given, even to sinners, the power of absolving from sin, receive with equal bounty the pray-

ers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins, through Jesus Christ, our Lord and only Saviour. Amen.

When the Priest goes first to the book, and says that part of the Mass called the Introit, say :

**G**RANT, O Lord, we  
may be truly prepared

for the offering of this great sacrifice to thee this day ; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Eleison, say:

**H**AVE mercy on me, O  
Lord, and forgive me  
all my sins.

Have mercy on me, O  
Lord, have mercy on me.

As the Psalm Judica me, the Gloria in Excelsis, and Creed, are omitted in Masses for the Dead, etc., you also, on such occasions, may pass them over.

At the Gloria in Excelsis, say :

**G**LORY be to God on high, and peace on earth to men of good will. We praise thee ; we bless thee ; we adore thee ; we glorify thee ; we give thee thanks for thy great glory, O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God ; Lamb of God ; Son of the Father, who takest away the sins of the world, have mercy on us :

who takest away the sins of the world, receive our prayers : who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art the Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

When the Priest turns to the people, and says, *Dominus vobiscum*, say :

**BE** thou always with us,  
O my God, and let



thy grace never depart from us.

Whilst he reads the Collects, say :

**A**LMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people : accept them to the honor of thy name, and good of our souls ; and grant us all those blessings which may any way contribute to

our salvation: through our  
Lord Jesus Christ. Amen.

At the Epistle, say:

**B**E thou, O Lord, eternally praised and blessed, for having communicated to the holy prophets and apostles thy spirit, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the

Church, by their instructions, what is profitable, and grace to practise the same all our lives.

When he reads the Gradual, say :

**H**OW wonderful, O Lord, is thy name through the whole earth ! I will bless our Lord at all times : his praise shall be ever in my mouth. Be thou my God and my Protector : in thee alone will I put my trust : let me not be confounded for ever.

At the Gospel, when the people rise up,  
say :

**M**AYEST thou be ever  
adored and praised, O  
Lord, who, not content to  
instruct and inform us by thy  
prophets and apostles, hast  
even vouchsafed to speak to  
us by thy only Son, our Sa-  
viour Jesus Christ, com-  
manding us by a voice from  
Heaven to hear him : grant  
us, O merciful God, the  
grace to profit by his divine  
and heavenly doctrine. All  
that is written of thee, dread

Jesus, in thy Gospel, is truth itself: nothing but wisdom in thy actions; power and goodness in thy miracles; light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life: to whom shall we go but to thee, eternal Fountain of Truth? Give me, O God, grace to practise what thou commandest, and command what thou pleasest.

At the Credo, or Nicene Creed, say:

**I** BELIEVE, O Lord,  
thou hast taught me by

thy holy Church : in this faith, by the assistance of thy grace, I desire to live and die. By thy divine grace, I am convinced of the sincerity and wisdom of those who have delivered those sacred truths to me. Their miraculous success is a sufficient proof. Where shall I go, my Lord? Thou hast the words of eternal life. Of thy truth thus delivered, my reason and will shall never doubt, though my senses and vain imaginations should. I



believe, O Lord, help my unbelief.

When, at the Offertory, he uncovers the Chalice, say :

ACCEPT, O holy Father, Almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer thee, my living and true God, for my innumerable sins, offences, and negligences ; and for all here present, and for all faithful Christians, living and dead ; that it may avail me and

them to life everlasting.  
Amen.

At the Offering of the Chalice, say :

WE offer thee, O Lord,  
the chalice of salvation,  
beseeching thy clemency,  
that it may ascend  
before thy divine Majesty,  
as a sweet perfume, for our  
salvation, and for that of the  
whole world.

Accept us, O Lord, in the  
spirit of humility and a con-  
trite heart ; and grant that  
the sacrifice which we offer  
this day in thy sight may

be pleasing to thee, O Lord  
God.

When he washes his Fingers at the corner  
of the Altar, say:

**T**HOU, Lord, who once  
vouchsafedst to wash  
thy disciples' feet before  
their invitation to thy holy  
table, wash us also, we be-  
seech thee, O Lord, and  
wash us again, not only our  
feet and hands, but our  
hearts, our desires, our souls,  
that we may be wholly in-  
nocent and pure.

Go on and pray.

**R**ECEIVE, O holy Trinity, this oblation we make thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin ; of blessed John the Baptist ; of the holy apostles Peter and Paul ; of these, and of all the saints, that it may be available to their honor and our salvation. And that they may vouchsafe to intercede for us in Heaven, whose

memory we celebrate on earth: through the same Christ our Lord. Amen.

At the Orate Fratres, say:

**M**AY our Lord receive this sacrifice from thy hands, to the praise and glory of his own name, for our good, and the benefit of his holy Church.

Whilst he reads, in a low voice, the Secret Prayers proper for the day, say:

**M**ERCIFULLY, O Lord, hear our prayers, and graciously accept

this oblation which we thy servants are making to thee ; that as we offer it to the honor of thy name, so it may be to us a means of obtaining thy grace here, and in the next life everlasting happiness. Amen.

After the Priest says, in a loud voice, *Per omnia sæcula sæculorum*, say :

**I**T is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, holy Lord, Father Almighty, eternal God,



through Christ our Lord ;  
by whom the angels praise  
thy Majesty, the denomina-  
tions adore it, the powers  
tremble before it, the heavens  
and heavenly virtues, and  
blessed seraphim with com-  
mon jubilee glorify it ; to-  
gether with whom we be-  
seech thee that we may be  
admitted to join our voices,  
saying, in an humble man-  
ner :

Holy, holy, holy, Lord  
God of Sabaoth, heaven and  
earth are full of thy glory.

Hosanna in the highest.  
Blessed is he that cometh in  
the name of the Lord. Ho-  
sanna in the highest.

What follows is called the Canon of the  
Mass, say then :

**M**OST merciful Father,  
who hast given us  
thy only Son to be our  
daily sacrifice, incline thy  
ears to our prayers, and fa-  
vor our desires ; protect,  
unite, and govern thy whole  
Church, throughout the  
world ; pour forth thy bless-  
ing on his present Holiness ;

that prelate who has a particular charge over us ; our rulers ; and all true professors of the Catholic faith.

Whilst he makes his Memento, or Commemoration of the living, make yours also, praying in particular for yourself, friends, etc.

**I** OFFER thee, O eternal Father, with this thy minister at the altar, this oblation of the Body and Blood of thy only Son, to thy honor and glory ; in remembrance of my Saviour's passion, in thanksgiving for

all thy benefits, in satisfaction for all my sins, and for the obtaining of thy grace, whereby I may be enabled to live virtuously and die happily. I desire thee, likewise, to accept it, O God, for all my family, my relatives, friends, and benefactors ; grant them all blessings, spiritual and temporal. I offer it up also [name the particular intention you offer it up for—as, for obtaining this virtue, overcoming that vice ; for blessings, such as

health, etc.]; likewise for all that are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son, our Lord.

Proceed, and say:

**G**IVE ear, we beseech thee, to the prayers of thy servant, who is here ap-

pointed to make this oblation in our behalf, and grant that it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here present to thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true Body and Blood of thy dear Son ; that being consecrated to thee by this holy Victim, we may live in thy service, and depart this life in thy grace.



At the Elevation or lifting up of the Sacred Host, in memory of Christ being lifted up on the Cross, say :

**M**OST adorable Body, I adore thee with all the powers of my soul. Lord, who hast given thyself entire to us, grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my protector ; strengthen and defend me by thy heavenly grace, now, and especially at the hour of my death, sweet Jesus. Amen.

At the Elevation of the Chalice, say:

**M**OST adorable Blood,  
that washeth away  
all our sins, I adore thee:  
happy we, could we return  
our life and blood for thine,  
O blessed Victim!

O Jesus, do thou cleanse,  
sanctify, and preserve our  
souls to eternal life. Live,  
Jesus, in us, and may we  
live in thee. Amen.

After the Elevation, say:

**I**T is now, O Lord, with  
grateful hearts we call

to mind the sacred mysteries of thy passion and death, of thy resurrection and ascension. Here is thy Body that was broken ; here is thy Blood which was shed for us ; of which these exterior signs are but the figures, and yet in reality contain the substance. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us ; of which all the other sacrifices were but so many types and figures.

Whilst he makes his Memento for the Dead, in silence, make yours also, thus :

**I** OFFER thee again, O Lord, this holy sacrifice of the Body and Blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of [here name those whom you chiefly purpose to pray for] my parents [if dead], relatives, benefactors, neighbors, etc. ; likewise of such as I have any ways injured, or been the occasion of their

sins ; of such as have injured me, and been my enemies ; of such as die in war, or have none to pray for them, etc. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace ; through the same Christ our Lord. Amen.

When he strikes his breast, and says aloud,  
Nobis quoque peccatoribus, say :

**V**OUCHSAFE to grant  
the same to us, poor

and miserable sinners ; judge us not according to our demerits ; but, through the infinite multitude of thy mercies in which we hope, liberally extend to us thy grace and pardon.

We ask it of thee, in the name of thy dear Son, who liveth and reigneth eternally with thee, and in that form of prayer which he himself hath taught us.



At the Pater Noster, say with him :

OUR Father, who art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in Heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

Deliver us from those evils which we labor under at

present ; from past evils, which can be nothing but our manifold sins ; and from all the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

At his breaking and putting a particle of the Host into the Chalice, say :

**T**HY Body was broken,  
and thy Blood shed for

us ; grant that the commemoration of this holy mystery may obtain for us peace, and that those who receive it may find everlasting rest.

At the Agnus Dei, say with the Priest :

**L**AMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest

away the sins of the world,  
grant us peace.

At the Prayer before Communion, say :

**I**N saying to thy Apostles,  
my peace I leave you,  
my peace I give you, thou  
hast promised, O Lord, to  
all thy Church that peace  
which the world cannot give,  
peace with thee, and peace  
with ourselves.

Let nothing, O Lord, ever  
interrupt this holy peace ; let  
nothing ever separate us from  
thee, to whom we heartily

desire to be united, through the blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the "Domine non sum dignus," striking your breast thrice, with humility and contrition, say:

**L**ORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

Such as are not prepared to communicate really, may communicate spiritually, by saying as follows :

**M**OST loving Jesus, I adore thee with a lively faith, who art present in this Sacrament by virtue of thy infinite power, wisdom, and goodness. But, conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee! I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to



receive thee now spiritually :  
come, therefore, O Lord, to  
me in spirit, and heal my  
sinful soul. Feed me, for I  
am hungry ; strengthen me,  
for I am weak ; enliven and  
sanctify me with thy sacred  
Body and Blood ; deliver  
me from all sin, and make  
me always obedient to thy  
commands ; and let me  
never be separated from thee,  
my Saviour ; who, with the  
Father and the Holy Ghost,  
livest and reignest, one God,  
for ever and ever. Amen.

During the Ablution and wiping of the Chalice, say :

**G**IVE us, O Lord, a part in the fruits of thy death and passion ; the sacred memory of which we have commemorated in our present sacrifice and communion. Happy those who sit at thy table to partake of the bread of life. O Jesus, my soul sighs after thee ! I long with thy apostle to be dissolved, and to be with thee. My heart and my

whole body, with transports of joy, seek the living God.

My soul languishes with the ardent desire of entering into the house of our Lord. I love thee, O my God, with all my heart! O that I could always enjoy the presence of thy adorable Body, which is the pledge of our eternal happiness. I adore thy goodness and return thee infinite thanks, O gracious Lord, for thy inestimable favor and mercy in admitting me to be pres-

ent this day at the dread sacrifice, where thou art both Priest and Victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.

When he reads the Communion, say:

**L**ET it be now, O Lord, the effect of thy mercy, that we, who have been present at this holy mystery, may find the benefit of it in our souls.

At the Post Communion, say :

**WE** give thee thanks, O  
God, for thy mercy,  
in admitting us to have a  
part in offering this sacrifice  
to thy holy name; accept it  
now to thy glory, and be  
ever mindful of our weak-  
ness.

Proceed as follows :

**MOST** gracious God,  
Father of mercy, grant,  
I beseech thee, that this  
adorable sacrifice of the Body

and Blood of thy Son, our Lord Jesus Christ, may obtain for us, at thy hands, mercy and the remission of all our sins. Amen.

When he turns to the people, and gives them his blessing, make you also the sign of the Cross, and say :

THE Blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.



Whilst he concludes with the Last Gospel,  
say :

**O** ETERNAL Word,  
speak to my soul,  
which adores thee in profound silence ; thou art the Creator of all things ; abandon not, I beseech thee, thine own creature ; be thou my life, my light, and my all.

**O** Light Eternal ! enlighten me in this present life and in the life to come.

Reign in me as in thine own inheritance ; for thou,  
**O** Lord, hast made me :

thou hast redeemed me.  
May I be ever thine.

I have sinned too much  
against Heaven and before  
thee, and am not worthy to  
be called thy Son.

Thou God Incarnate, have  
pity on my frail and mortal  
flesh, and grant it may one  
day see what it here adores  
below. Amen.

I render thee all possible  
praise and thanks, O Sove-  
reign Creator, for the favor  
I have this day received  
from thy bounty, and of

which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom,

where, with the blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more adequately celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude.

Happy are they who dwell in thy house, O Lord : for ever and ever they will praise thee.

Thou art worthy, O Lord, to receive honor, glory, and power.

Praise the Lord, for he is good : for his mercy is everlasting.

Who shall relate the wonders of the Lord ? who shall publish his praises ?







GOD

SHAL SPEAK

All these Words:

I.

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me, and keep my commandments.

II.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the sab-

GOD

SHAL SPEAK

All these Words:

bath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it.

IV.

Honour thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not bear false witness against thy neighbor.

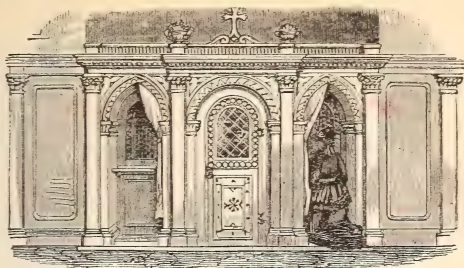
IX.

Thou shalt not covet thy neighbor's wife.

X.

Thou shalt not covet thy neighbor's goods.

THE TEN COMMANDMENTS



## DEVOTIONS FOR CONFESSION.

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**G**OD, who wills not the death, but the repentance of a sinner, has, in the Sacrament of Penance, mercifully provided Christians with the means whereby they may obtain pardon of their sins, and be again restored to the favor of their heavenly Father, which they had forfeited by their offences. So that whoever is conscious to himself of having provoked the anger of God by his sins, ought diligently to apply himself to seek a reconciliation with him in the manner he has prescribed and commanded. But then it ought to be his principal care sincerely to perform all that is exacted of him, with a seriousness proportioned to the greatness of the work he is engaged in ; ever remember-

ing, that as mercy and pardon are promised to those who perform it worthily, so nothing less than a dreadful curse is pronounced against all those who do it negligently.

*A Prayer before the Examination of Conscience.*

I AM perfectly sensible, O my God, that I have in many ways offended thy divine Majesty, and provoked thy wrath by my sins; and that if I obtain not pardon, I shall be cast out of thy sight for ever; I desire, therefore, at present to call myself to an account, and look into all the sins whereby I have displeased thee; but, O my God, how miserably shall I deceive myself, if thou assist me not in this work by thy heavenly light. Grant me, therefore, at present thy grace, whereby I may discover all my imperfections—see all my failings—and duly call to mind all my sins—for I know that nothing is hidden from thy sight. But I confess myself in the dark as to my own failings; my passions blind me, self-love flatters me, pre-

sumption deludes me; and though I have many sins which stare me in the face, and cannot be hidden, yet how many too are there quite concealed from me! But discover even those to me, O Lord; enlighten my darkness, cure my blindness, and remove every veil that hides my sins from me, that I may be no longer a secret to myself, nor a stranger to my own failings; nor ever flatter myself with the thoughts of having repented, and at the same time nourish folly and vice within my breast. Come, Holy Ghost, and by a beam of thy divine light illuminate my understanding, that I may have a perfect view of all my sins and iniquities, and that sincerely repenting of them, I may know thee, and be again received into thy favor.



A METHOD OF EXAMINATION OF CON-  
SCIENCE.

According to the three-fold duty we owe: 1. To God. 2. To our neighbor. 3. To Ourselves.

I. In relation to God.

1. Have you omitted morning or evening prayer, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? 2. Have you spent your time, especially on Sundays and holydays, not in sluggishly lying in bed, or in any sort of idle entertainment, but in reading, praying, or other pious exercises; and taken care that those under your charge have done the like, and not wanted the instructions necessary for their condition, nor time for prayer, or to prepare for the sacraments? 3. Have you spoken irreverently of God, or holy things? Have you taken his name in vain or told untruths? 4. Have you omitted your duty through human respect, interest, compliance, etc. 5. Have you been zealous for God's honor, for justice, virtue, and truth, and reproved such as act otherwise? 6. Have you resigned your will to God



in troubles, necessities, sickness, etc.? Have you faithfully resisted thoughts of infidelity, distrust, presumption, impurity, etc.?

II. In relation to your Neighbor.

1. Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? 2. Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others, or censured their proceedings? 3. Have you offended any one by injurious threatening words or actions? 4. Or lessened their reputation by any sort of detraction; or in any matter of importance? 5. Or spread any report, true or false, that exposed your neighbor to contempt, or made him undervalued? 6. Have you, by carrying stories backward and forward, created discord and misunderstanding between neighbors? 7. Have you been froward or peevish towards any one in your carriage, speech, or conversation? 8. Or taken pleasure to vex, mortify, or provoke them to swear, curse, or any way offend God? 9. Have you mocked or reproached them for their corporal or spiritual



imperfections? 10. Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? 11. Have you borne with their oversights and imperfections, and given them good counsel? 12. Have you been solicitous for such as are under your charge; and provided for their souls and bodies?

### III. In relation to Yourself.

1. Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous? 2. Have you taken pleasure in hearing yourself praised, or yielded to thoughts of vanity? 3. Have you indulged yourself in over-much ease, or any way yielded to sensuality? 4. Has your conversation been edifying and moderate; or have you been froward, proud, or troublesome to others? 5. Have you spent over-much time in play, or useless employments, and thereby omitted, or put off your devotions to unseasonable times?

If such as confess often, fall into any of the more grievous sins not here mentioned, their own memory will easily suggest them; since it is impossible for a tender soul to forget any

mortal offence, which must, of necessity, afflict her ; and, therefore, it may not be necessary for them to go over the following tables of sins, which are chiefly intended for general confessions.

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AN EXAMEN OF CONSCIENCE

ON THE TEN COMMANDMENTS, PRECEPTS OF THE  
CHURCH, AND SEVEN DEADLY SINS.

The First Commandment is broken, First, by sins  
against Faith.

1. To be ignorant of the principal mysteries of Christianity ; of the Creed, of the Commandments of God, and his Church, or of the Sacraments. 2. Wilfully to doubt or obstinately to err in any point of faith. 3. To have delayed embracing the true faith, out of human respect, interest, fear, etc. 4. To favor heretics, or wicked men, in supporting or approving their opinions, or actions. 5. To endanger our faith by reading their books with pleasure. 6. To examine divine mysteries with curiosity, and secrets of Providence by pure human reason. 7. To condemn or deride holy things. 8. To

abuse the words of the holy Scripture, by perverting them to a wicked or profane sense, making them subservient to jests, or other ill purposes. 9. To desire to know things to come, which belong to God alone, or things past, or present, which are hid from us, and for this end to employ unlawful means, as *fortune-tellers*, or other superstitious inventions. 10. To give credence to dreams, or to make superstitious observations; to employ prayers or sacred names to ill uses; to use charms, etc.

Secondly, by sins against Hope.

1. By distrusting the mercies of God, and despairing of the pardon of our sins.
2. By presuming on God's goodness, without the least concern of amendment.
3. By deferring our conversion or repentance till the end of life.
4. By exposing ourselves to the danger of offending God either by company, reading, or otherwise, which is called tempting God.
5. By exposing ourselves without necessity to some corporal danger; as sickness, wounds or death.
6. By neglecting the remedies which God has appointed in these dangers, as physic for the body, or prayer and the sacraments for the soul.

Thirdly, by sins against Charity.

1. By not loving God above all things, but choosing wilfully to offend him rather than suffer any loss of honor, riches, etc. 2. By preferring the love of men before the love of God; or offending him through fear of being jeered or slighted. 3. By omitting our duty through shame, or human respect. 4. By thinking seldom of God, or being ashamed to speak of him; or by not hearkening to his inspirations, by forgetting his benefits, or neglecting to give him thanks.

Fourthly, by sins against Religion.

1. By not adoring God, or praying to him but seldom. 2. By praying without attention, and with wilful distractions. 3. By a want of respect to God in time of prayer; or by talking, or by being present in holy places without a becoming modesty and gravity in our looks, words, and actions.

Fifthly, by sins against the care we ought to have  
of our Salvation.

1. By a love of idleness. 2. By being too solicitous in temporal concerns, and neglecting

the means of salvation. 3. By deferring amendment of life, or immediately desisting, after having begun it. 4. By neglecting the means of salvation; as the sacraments, prayer, good works, or performing them without devotion.

The Second Commandment is broken,

1. By taking the name of God in vain. 2. By swearing to what one doubts, or knows to be false. 3. By swearing to what is unjust or prejudicial to others. 4. By swearing without necessity, though the thing itself be true and just. 5. By taking the oath or promise of a secret society. 6. By blaspheming God or holy things. 7. By cursing one's self or others, or taking pleasure in hearing others swear or curse; or by provoking them to it. 8. By not reprehending them when one could and ought. 9. By making a vow to do what is impossible to fulfil, or what is evil and displeasing to God, or what one never intends to perform. 10. By breaking lawful vows, or deferring to fulfil them without just cause.

The Third Commandment is broken,

1. By doing servile works on Sunday, or causing others to do the like without necessity.

2. By employing a considerable part of Sundays or holidays in temporal affairs, as is often the case with merchants, advocates, solicitors, etc.
3. By omitting to hear Mass, or not hearing it with due attention and reverence.
4. By spending Sundays and holidays in idleness, gaming, dancing, feasting, and other recreations.
5. By not dedicating a considerable part of those days to reading and prayer, and by not taking care that those under your charge do the like.

The Fourth Commandment is broken,

I. By children not paying due respect to their parents, or by despising them either in their hearts or actions. 2. By not loving them, but wishing their death, or some misfortune; or by forsaking them in their necessities. 3. By not cheerfully obeying them; or by obeying them in things unlawful. 4. By slighting their representations, and resisting their corrections. 5. By putting them into a passion, and not taking care to pacify them. 6. By not executing their last will and testament, or by delaying to do so.

II. By servants.—1. By disobeying their masters. 2. By a want of diligence in the trust that is required of them. 3. By neglecting the



reasonable and just interests of their masters or employers. 4. By letting them sustain any kind of loss, through their sloth, neglect, etc. 5. By obeying them in things unlawful; as lying, swearing, stealing, etc.

III. By parents not discharging their duty towards their children. 1. In not loving them, and supplying their corporal necessities. 2. In not being careful of their salvation; in neglecting their Christian education, sending them to schools where they receive no Catholic instruction or are exposed to danger of losing the faith. 3. In not correcting them when it is necessary; in flattering their passions, or indulging their evil inclinations. 4. In treating them with too much severity. 5. In not setting them good example. 6. In forcing them in the choice of their state of life.

IV. By masters.—1. In not taking due care to regulate the life and conversation of their servants. 2. In not being watchful over them, to reprehend their faults; make them say their prayers; go to Mass on Sundays and holidays, and frequent the Sacraments. 3. In commanding them to do something evil. 4. By treating them injuriously. 5. In not paying them their wages.

The Fifth Commandment is broken,

1. By anger, quarrelling, or threatening, or by injurious or reproachful words or actions against their neighbors. 2. By revenge, or deliberate thoughts or desires of revenge. 3. By provoking, striking, challenging, wounding, or being the cause of another's death. 4. By bearing malice, refusing to salute or speak to any neighbor out of hatred or aversion, or refusing to be reconciled to him.

The Sixth Commandment is broken,

I. By the hearing.—In willingly giving ear to immodest words, discourses, songs, etc.

II. By the sight.—1. In looking on immodest objects. 2. In reading or keeping immodest books; lending them to others; or neglecting to suppress them when we may.

III. By the tongue.—1. In speaking immodest words. 2. In relating improper stories or wicked actions of ourselves or others.

IV. By the touch.—In using indecent actions.

V. By thoughts.—By entertaining impure thoughts wilfully and with delight.

VI. By immodest actions.—1. In committing

the sin of impurity; and whether effected by soliciting, seducing with promises, or forcing; whether it be fornication, adultery, or incest.

2. In sins against nature.

The Seventh Commandment is broken,

1. By taking another's goods, and to what value. 2. By retaining what we know belongs to another. 3. By denying our debts, or wilfully delaying payment to the prejudice of our neighbors. 4. By making unjust bargains or contracts, into which every trade or profession ought to make a strict inquiry. 5. By causing any damage to our neighbors. 6. By putting off false and counterfeit money. 7. By desiring another's property. 8. By not giving alms when necessity requires. 9. By not paying dues to your pastors, or by not contributing to the decent support of religious worship. 10. By simony.

The Eighth Commandment is broken,

1. By witnessing what is false, or defending a false accusation, as in lawyers and solicitors, or condemning the innocent, or discharging the guilty, as judges and arbitrators. 2. By detrac-

tion, either in laying something false to another's charge, or reporting for truth what is merely doubtful ; or in revealing something as yet secret and unknown, though true, to the prejudice of some third person ; with a declaration, whether it be done out of levity and indiscretion, or out of malice or ill-will ; whether in the presence of many, or in a matter of importance. 3. By lying, or speaking what we judge to be otherwise than we say ; whether incautiously or to the considerable prejudice of others. 4. By hypocrisy, which is a lie in action.

The Ninth and Tenth are broken,

By all unlawful and wilful desires of impurity and theft ; which have been already mentioned in the sixth and seventh commandments.

The Precepts of the Church.

I. To keep certain appointed days holy, with the obligation of hearing Mass, and resting from servile works. II. To observe the days of abstinence and fasting. III. To confess our sins to our pastors, at least once a year. IV. To receive the Blessed Sacrament at Easter, or thereabouts. V. To contribute to the support of our pastors.

The examination on these precepts being very easy, we therefore proceed to

### THE SEVEN DEADLY SINS.

The Sin of Pride consists,

1. In entertaining too great an opinion of ourselves, or in valuing ourselves above our deserts.
2. In publishing what we think good in ourselves, that we may be esteemed by others.
3. In arrogance, by attributing to ourselves the good we have not.
4. In presumption and ambition, by confiding too much in our own strength, conceiving ourselves capable of accomplishing things above our abilities, and in rashly attempting them.
5. In contempt of others, on account of the good opinion we have of ourselves, and whether this contempt is manifested by words or actions, or by being severe and exacting on inferiors.
6. In want of submission to our superiors, by disobeying them, blaming their conduct, or murmuring against them.
7. In not acknowledging our faults; or when, in confessing the facts, we maintain we have done well, or at least allege false excuses.
8. In contempt of admonitions and corrections.
- 9.

In discord. 10. In hypocrisy. 11. In curiosity, which inclines us to know things prejudicial to our salvation. 12. By ingratitude for God's benefits.

[The sins of covetousness, luxury, and sloth, have been already examined in the first, sixth, and seventh commandments.]

### The Sin of Gluttony,

In eating or drinking to excess, as far as they are prejudicial, either to our health or our reason, or any way scandalous, or of ill example to others.

### The Sin of Envy,

1. Trouble at the good success of our neighbor, or when we endeavor to do him an unkindness, or speak often against him, or create an evil opinion of him in the mind of another,
2. When we rejoice at our neighbor's harm.

### The Sin of Anger,

1. Not to endure anything contrary to our inclinations.
2. To suffer ourselves to be hurried away by the emotions of wrath against those who give us any trouble.
3. To proceed



to quarrels, injurious language, oaths, curses, threats; to take revenge, or to desire and wish to be in a capacity of exercising it. 4. To refuse to pardon injuries, or to be reconciled to our enemies, or to those with whom we have had misunderstanding, or falling out.

*A Prayer for obtaining Contrition.*

I HAVE now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if, by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavors will be in vain, and I shall be for ever miserable. Have pity, therefore, on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for having offended

so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it now be thy gift, descending from thee, the Father of Lights, that so my repentance may be accompanied by an amendment and a change of life, that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. Amen.

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PRAYERS BEFORE CONFESSION.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious creature as I am, whom I have offended; it is against thee that I have rebelled. To follow my pleasures, and indulge my passions, I have abandoned thee and lost thy grace; I, whom thou hast created to thine own likeness, and redeemed by the

Blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits; like them I have forfeited Heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son, Jesus Christ, my Saviour, to suffer death. How, then, O my God! how can I sufficiently deplore so great an evil? Who will give water to my head and a fountain to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins?

Almighty and eternal God, to whom is due all honor and glory, behold, I (a miserable and unworthy sinner, who have hitherto lived in ingratitude and rebellion) come to thee, my Creator, my God, my Redeemer, my merciful Judge, and my Saviour, accusing myself, and laying before thee all the abominations by which I have blasphemed thy sacred name, trans-

gressed thy precepts, contemned thy will, and defiled both my soul and body. O my God, when I behold my misery, and consider how often I have abused thy gifts and blessings, despised thy goodness, neglected thy service, added daily sin to sin, and preferred myself, my passions, and other creatures, to my duty and thy commands, I cannot but consider myself as unworthy either to lift up my eyes to heaven, or appear in thy presence. But whither, O Lord my God, shall I flee from thy face? Where shall I conceal myself from thy anger? Who can restore me to thy favor? It is only from thy goodness that I can expect so great a blessing: for art not thou my Father, whose mercies are infinite, and whose compassion knows no bounds? And I, though unworthy of the name of thy child, acknowledge no other Father but thee. Wherefore I prostrate myself at the feet of thy mercy, and beseech thee, by thy almighty power, goodness, and wisdom, to pardon, purify, and acquit me

from the guilt of all my sins. Receive me again into thy favor, O Lord, and confirm me in all good, that my soul, being entirely possessed by thee, may be prepared for glory. And that my petition may find acceptance, I appeal to thee, sweet Jesus, Son of the living God, the Advocate and Mediator between us sinners and thy eternal Father, humbly beseeching thee, through that infinite charity which brought thee from Heaven to the ignominy of the Cross, and thy precious Blood spilt thereon, that I may now partake of the benefit of thy sufferings, and be cleansed from all my offences; that by thy assistance I may sincerely repent and amend of all my failings; that dying to myself and the world, I may live only to thee, and never suffer either passion or pleasure to divide me from thee.

Alas, my Father and my God, how comes it to pass that I should have so often offended thee? Thou seest, O Lord, neither goodness nor health in me; have mercy therefore on me, for I have sinned



against thee. Heal my soul, O Lord, for thou only art my hope and strength. Alas, my God, how many and dangerous are my wounds ! how great my weakness and misery, for the curing of which thou wast crucified and slain : and to whom shall I complain of all these my evils if not to thee, O Lord, the Saviour and Redeemer of my soul ? Be merciful, therefore, to me a sinner, sweet Jesus ! for nothing is more pleasing to thee than to have compassion on those who are miserable. Restore me to thy favor ; receive me again into thy friendship, and cast me not off on account of my offences ; for what can I, miserable creature, do but offend ? And what canst thou, O infinite Goodness, do but have mercy and spare ? Spare me, therefore, according to thy infinite goodness, and grant me now tears of sincere repentance, that I may mourn for the evils I have committed. Grant that I may sincerely grieve for having sinned against thee, my God, my Creator, and Redeemer. Soften my hardened



breast, and inflame my frozen heart, that I may, with unfeigned sorrow, repent for not loving, nay, for despising and offending thee. What shall I, most miserable and wicked creature, do, O God, to serve thee? Whilst I behold myself, I see no hopes of amendment; all my confidence and hopes of mercy are in thee. Help me, therefore, O Lord, and be thou the strength of my soul, that I may from this moment detest and forsake all my past evils; that I may conquer my passions, reform all my bad habits, and, by a true change of life and manners, be entirely united to thee, and with thee live for ever. Amen.

To thee, O merciful Jesus, in the bitterness of my soul, I come, beseeching thee to have compassion on me, and deliver me from my sins; despise not, O God, the cries of thy lost sheep; reject not the sighs of thy prodigal child, who desires to return home to thee, and to be received again into the number of thy servants. I am sorry for all the sins I have committed,

and detest them here in thy presence ; because I love thee above all things, and honor thee as my gracious God, worthy of infinite love ; and for this reason I now firmly purpose to suffer all evils, nay, even death itself, rather than willingly consent to sin. I resolve to make an exact confession of all my offences, faithfully to discharge whatever shall be enjoined for my punishment or amendment, and carefully to avoid all occasions of sin. And if anything be wanting of true contrition to this my sorrow, may thy sacred passion, O blessed Jesus, thy precious Blood and infinite merits, supply all the defects of my weakness ; for it is in thy death I place all my trust ; through thee I firmly hope to obtain pardon of all my sins, grace to overcome my vicious customs, and perseverance to the end in the good resolutions I have now made in thy presence. As, therefore, it is by thee I come to the knowledge of my misery, so it is by thee my good purpose and sorrow for my offences must be perfected. May

the fire, therefore, of divine love now inflame my soul, and consume therein whatever is displeasing to thy infinite goodness. Sanctify my heart—purify my affections and desires—that, dying to myself, I may ever live to thee, and at length depart this life in thy grace and favor. Amen.

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#### ASPIRATIONS.

Such as go to Confession over-night, or otherwise have leisure, may use the following Aspirations, either before or after Confession, with benefit to their souls.

I. My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in thy presence; but do thou have mercy on me, and save me.

O God, my sovereign good, how far have I wandered from thee by my sins! How long have I dwelt at a distance from thee, in the region of misery, where I had quite lost myself!

Most loving Father, I have sinned against heaven, and before thee, and am unworthy to be called thy child; make me as one of thy ser-

vants, and may I for the future be ever faithful to thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed thy law; but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord, I abhor my wickedness; I confess my ingratitude, and seek refuge in thy mercy.

From this moment I purpose never more to offend thee. O let me suffer all kinds of pain and infamy; nay, even death itself, rather than return to my former course of life, and live thy enemy.

Loving Father, assist me by thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

I have wandered like a sheep that is gone astray; but I hear thy sweet voice crying after me in the most affectionate manner imaginable, "Come, dear soul, thou hast gone after many lovers, but return to me, and I will receive thee yet again."—*Jer.* iii.

II. Now I begin, O Lord, now I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of thy mercies.

Perfect, O God, the work which thou hast now begun in me. Thou hast given me peace and understanding : but, wretched sinner that I am, how ungratefully have I abused all thy gifts ! And yet now, with all the tenderness of a loving Father, thou recallest me from sin, and rescuest me from hell and everlasting damnation.

Alas ! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended thee, my merciful Redeemer, made myself a slave to the devil, and provoked thy anger.

O that I had never transgressed thy commandments nor fallen into such an abyss of misery and calamity ! O that I had never sinned ! Happy those souls who have preserved their innocence ; O that I had been so happy !

But now I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and fulfil thy law. Look down on me with thy eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through the bowels of thy infinite goodness, secure me by thy most efficacious grace against all my wonted failings for the time to come.

Alas ! how slothful and careless have I hith-

erto been! I have deferred my repentance, rejected thy helps, contemned thy visits, and been deaf to thy calls; Lord, what shall I do? or what course shall I take? It grieves me from my heart that I have ever offended thee; but do thou vouchsafe to have mercy on me, O sovereign Lord of my life.

Behold thou seest nothing good nor wholesome in my soul. I am blind and miserable, and without thee, O God, I can do nothing.

III. My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of thy mercy; but thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in Heaven for the conversion of a sinner; grant me, then, the grace of true repentance, and let Heaven rejoice at my amendment.

Thou wilt not the death of a sinner, but that he be converted and live; grant me then that spiritual life which I want; for behold, O Lord, I sincerely desire to live to thee.

Thou didst come, O dear Redeemer, not to call the just, but sinners to repentance; behold a most miserable sinner here before thee. O draw him most powerfully to thee.

Have mercy on me, O God, according to thy



great mercy; and according to the multitude of thy tender mercies blot out my iniquities, Sprinkle me with thy precious Blood, and I shall be whiter than snow. Create in me a clean heart, and renew a right spirit within my bowels.

Dear Redeemer of my soul, how long turnest thou thy face from me, and bringest no relief to my sorrows.

Behold the prodigal child,—nay worse than the prodigal; but do thou, O Father, vouchsafe to have compassion on me! Clothe me with the robes of thy grace, and receive me into the arms of thy mercy.

Let not thy precious Blood, my dear Saviour, be shed for me in vain; but may it now bring forth in me the fruit of sincere repentance, and open to me the way to life everlasting.

IV. How great is thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment! Ah, what return shall I make for thy infinite mercies? O let this mercy be added to the rest, that I may never more offend thee; this single favor I earnestly beg of thee, O Lord, viz. :—that I may for the future *renounce my own way to follow thine.*

Come, Lord, take possession of my heart, and cast out from thence whatever thou knowest profanes or defiles this thy temple ; destroy and eradicate all that displeaseth thee ; and lay therein the foundation of a new life.

I confess I have sinned ; but if thou wilt, thou canst make me whole. Heal, most loving Father, this my soul.

O that I were free from all vice ! that I could regulate my senses, govern my thoughts, and moderate my affections. O that I were truly composed and orderly, both within and without ! But when shall I be thus happy, when thus pure in thy sight ? Lord, I will labor and take pains to reform myself, and I beg thy assistance for this work ; but if I find not the good effect I desire, I will still persevere in my duty, and wait with patience and humility till thou shalt please to give a blessing to my endeavors. Help me, O Lord my God, and have compassion on my sinful soul. Amen.

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AT CONFESSION.

HERE you should reflect upon the measures which you ought to take for an entire amendment

of your life, considering well what have been the occasions of your sins; what circumstances are apt to prove dangerous to you; what precautions you ought to take against those dangers in future; what pious exercises you ought to practise daily; when, and how often, approach the Sacraments, etc.

When you find yourself heartily sorry for having offended God, and fully determined for the time to come to amend your life, and avoid all mortal sins, and the immediate occasions of them; then humbly approach the tribunal of Penance, and, kneeling by the Priest, make the sign of the Cross, and ask his blessing, saying: "Father, bless me, for I have sinned." After receiving the blessing, say the Confiteor, to "*mea maxima culpa*, through my most grievous fault;" and then begin a plain, entire, and discreet confession of your sins, thus: "Since my last confession, which was a week, a fortnight, or a month ago, I have [*or* I have not] complied with my penance, and I accuse myself that—" avoiding superfluous accusations, or irrelevant matter, neither obscuring your offences by ambiguous expressions, nor concealing any mortal sin, or any circumstance which either aggravates its heinousness, or changes its nature; mention how often you have committed it, and fail not to state whether it be habitual. Having sincerely declared all you can remember,

conclude thus: "for these and all my other sins and imperfections, which I cannot call to mind, I am heartily sorry, purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly father." Then humbly bowing down finish the Confiteor, saying: "therefore, I beseech thee," etc.

This being concluded, you must listen attentively to the instructions of the Priest, accept with humility the penance he enjoins, and whilst he imparts absolution, renew your sorrow, making an act of contrition, or repeating the following prayer:

**O** MERCIFUL God, as, at the words of thy Angel, the chains fell from the feet of St. Peter, and he was immediately restored to liberty, so grant, that by the words of this holy Sacrament, pronounced by the Priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

O God, be merciful to me a sinner.

Jesus, Son of David, have mercy on me.

Thou, who sufferedst for me, have mercy on me.

## PRAYERS AFTER CONFESSION.

I RETURN thee thanks, O loving Father, for having admitted me into this Sacrament, wherein, suffering thy mercy to take place of thy justice, thou hast cast all my sins out of thy sight. Grant me now thy grace, O Lord, that by sincere and perfect contrition, my repentance may be like that of David and Peter, that my offences being effectually remitted, I may hereafter continue faithful in thy service. But this I cannot do, unless with the aid of thy grace; for without it my soul will remain barren and dry, like earth without water. I am perfectly sensible of my own weakness and inability to do anything that is good, or acceptable to thee. The only consolation and confidence I have is to raise up my eyes to my Jesus, to his tears and sufferings; that thy justice being appeased thereby, thou mayest open to me the gates of mercy, and receive me into thy favor. Look down, therefore, on me with an eye

of pity, and have compassion on my miseries. O meek and merciful Lord ! strike this hard and obdurate heart of mine, that it may burst forth into a fountain of healing waters—the waters of sincere contrition—wherewith my soul may be cleansed and purified. Perfect the work thou hast begun in me, for I am thy creature, and grant that the confession I have made may be acceptable in thy sight, and that whatever is wanting towards its perfection through my weakness, may be supplied by thy infinite goodness and mercy. Thy mercy therefore I implore, and through it I beg pardon of all my sins ; firmly purposing in thy presence to avoid everything that may be displeasing to thee, and to apply myself with all diligence to the practice of virtues. I hope thou wilt not refuse me thy assistance, since thou, O Lord, hast promised never to forsake those that trust in thee. Permit my heart to be no longer hurried away by the follies of this life, nor to experience my own weakness in my wonted relapses. It



is high time I should be converted from my evil ways, forsake my errors, and amend my failings; since hitherto, alas! so many days and years have elapsed in good purposes, but with very little improvement of my soul. Command, therefore, O sovereign Lord, my rebellious heart, and force it to a compliance with thy law. Break all my passions, rule my affections, direct my desires, strengthen my good endeavors, and give ear now to thy unworthy servant. Let not my wickedness make thee forget thy goodness; for though my sins cry aloud for justice, yet thou still hast mercy, whereby thou canst save, and once more receive me into thy favor, my God, my Lord, and all my hope, who livest and reignest for ever and ever.

O God of mercy, having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father, I most humbly beseech thee to ac-

cept this confession, and forgive me all my trespasses. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to commit them any more. But especially, O most merciful Saviour, enable me to withstand those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resolutions, having, through my own frailty and vicious customs, increased the natural blindness and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live; and, as to my venial sins and imperfections, I resolve to strive against them, and hope, through thy goodness, at length to amend them.



## DEVOTIONS FOR COMMUNION.

### *An Act of Faith.*

**M**Y Lord and Saviour Jesus Christ, I firmly believe that thou art really present in the blessed Sacrament; I believe it contains thy Body and Blood, thy soul and divinity; I acknowledge these truths; I believe these wonders; I adore thy power, which has wrought them; I praise thy infinite goodness, which has prepared them for me; and with David, "I will praise thee, my God, with my whole heart, and will recount all thy admirable works; I will rejoice in thee, and bless thy holy name." In this faith, I approach this adorable banquet, wherein thou bestowest on me the divine food of

thy Body and Blood to satiate my soul with thyself and thy holy spirit. Grant, O Jesus, that I may approach thee with with such a profound sense of reverence and humility as is due to thy infinite Majesty. Who am I, O God, that thou shouldst work such wonders for my sake? Grant, O Lord, that I be not altogether unworthy of them, and that I may now receive thee with a pure heart, a clean conscience, and a sincere and lively faith. Pardon my sins, which render me unworthy to approach thee; I detest them from the bottom of my heart, because they displease thee, my God; I renounce them for ever. Take courage, then, my soul, go and receive thy God, and with him all the favors he has prepared for thee in this divine Sacrament.

*An Act of Hope.*

**I**N thee, sweet Jesus, I place all my hope, because thou alone art my salvation, my strength, my refuge, and the foundation of all my happiness; and

were it not for the confidence I place in thy merits, and in the precious Blood wherewith thou didst redeem me, I would not presume to partake of this banquet. Encouraged, therefore, by thy goodness, behold, I come to thee as a poor and infirm sheep to its shepherd; as one sick to its physician; as a condemned criminal to his powerful intercessor; that, as the true shepherd of my soul, thou mayest strengthen me; as my physician, heal me; and as my merciful advocate, deliver me from the sentence of sin and death. I, who am an abyss of nothing, invoke thee, who art the abyss of all goodness: for though my sins are innumerable and very grievous, yet they are but light and trivial when compared to thy boundless mercy, and the infinite ransom of thy Blood. It is in this mercy, then, O Lord, that I put my trust; and am pleased that I can find nothing in myself wherein to hope, that so I may put my whole trust in thee. Have pity, my Jesus, and save me, for thou forsakest none that hope in thee.

*An Act of Chcrity.*

HOW strong was the force of thy love, my dear Redeemer, when being about to depart out of this world to thy eternal Father, thou providedst for us this divine banquet, enriched with all heavenly sweetness! Ah! it was through the wonderful effects of thy divine goodness, that thou didst humble thyself to such an excess for our redemption as to take upon thee the infirmity of our nature. And is it not through an infinite excess of thy love, that thou hast left us thy Body and Blood for the food and nourishment of our souls; that, as thou didst unite thyself to our humanity, so we might here be made partakers of thy divinity! In return for this thy infinite love, I desire to love thee, my Jesus, who art my only comfort in this place of banishment, the only hope of my infirm soul, and happiness above all I can enjoy in this life. Make me love thee, my God, with my whole heart, with my whole soul, with all



my mind, and all my strength; and I wish, that as every moment is an increase of my life, so it may be also of my love towards thee. I desire, with all the affections and powers of my soul, that as the utmost thanks are due, so they may be returned to thee by all the faithful, for this divine food, which is our refreshment, support, strength, armor, and defence in all our miseries; and that my love may never cease, inflame my heart with the fire of Heaven, that it may continue burning, till nature and corruption being weakened and consumed, I may at length be transformed into thee. Come, O Lord! hasten to release me once more from the bonds of sin, and prepare me for the blessings thou art now about to bestow on me.

*An Act of Desire.*

AS the wearied hart thirsts after the fountains of water, so doth my soul pant after thee, my Saviour! my Lord! and my Jesus! It ardently longs to drink

of those fountains which thy love has opened for its comfort and relief. Tired, therefore, with my own evil ways, I now return hungry and thirsty, crying out aloud, have mercy on me, O Son of God, and permit me to taste of thy banquet, that my soul may be refreshed. O that I had the affections of the heavenly spirits, that my soul might truly languish after thee, the fountain of life, of wisdom, and of eternal light, the impetuous torrent of celestial happiness! O that my soul did truly hunger after thee, the bread of angels, the food of blessed souls, and that all that is within me might be delighted with the taste of thy sweetness. I here despise all human consolations, that I may be comforted by thee, my only good, my God and Saviour, whom I love above all things, and desire to entertain within my breast with as much devotion and affection as is conceived by thy chosen servants, who now sit at thy table of celestial bliss. And however I may have been hitherto wanting in my duty, or unjust to thee, in

misplacing my affections, I now for ever renounce my folly and weakness, and from my heart request, that for the future, my joy, my relief, my treasure and rest, may be entirely centred in thee. May I never desire anything besides thee; and may all things seem contemptible and as nothing without thee, O my God!

*An Act of Thanksgiving.*

WHO am I, O God of infinite goodness, that thou shouldst permit me to partake of this bread of angels? How have I found such favor in thy sight, as to be the object of so unspeakable a mercy? Come, all ye angels and saints of God, and I will recount to you what great things our Lord has done for my soul. He has raised me out of the dust, and delivered me from the bonds of sin; he has told me not to be dejected, for that he himself will be my support and my strength; and though I have most unworthily forsaken him by my repeated follies, yet behold he calls me back again,

and invites me to partake of the bread of life, that, as he made me, so I may ever live by him. What thanks can I give thee, O merciful Jesus, Saviour of the world? What return shall I make thee for all thou hast done for my soul? Were I to give all I have in acknowledgment of thy love, it would still be as nothing; for thou, Lord, hast plentifully poured forth thyself upon me, and given me even all that thou art—thy Body, thy Blood, thy Soul, thy Divinity; and if, in thanksgiving for thy mercies, I were to lay before thee my body and soul, my life, liberty, and all I possess, what would they be when compared to the blessings thou hast here bestowed on me; what to the debt I owe, which is in some kind equal to what I receive, infinite as thyself? O God, how far is this above my means? I have, however, one request to make (for thou art good and merciful, and knowest my poverty), that thou wouldst vouchsafe to accept this little offering I present thee in the sincerity of my heart, saying, with

the Spouse in the Canticles: "My Beloved to me, and I to my Beloved." Thou hast mercifully given thyself to me, for the food of my soul; and now behold I offer thee all that I have, all that I am, all that I possess; to thee I make a full surrender of them all, that being wholly thine, I may now no longer have any part in myself.

*An Act of Fear.*

BEING now invited by thee, sweet Jesus, to come and partake of thy banquet, I could cheerfully obey thy call, and receive thee with all the love and affection of my soul, if the thought of so great a happiness did not make me tremble at the consciousness of my wickedness. My sins always upbraid me; and when the voice of St. Paul strikes my ear: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself;" must I not then tremble at the thoughts of approaching thy table? Alas! if I allow myself but the liberty to think, I

am confounded to consider that, having so often received this divine food, I should yet remain so frail and miserable, or that my heart should be so little fixed on thee as to be instantly wandering amongst vanity and folly, and seem more fond of the empty satisfaction of creatures than of thee, my only happiness. I have frequently resolved to amend, and as often intended to make a new covenant, receiving thy precious Body as a pledge of my engagements; and still where do I remain, but in the midst of sin and vice, with my senses disordered, my tongue ungoverned, my affections depraved, and yet, O God, how little pains do I take to recover from this misery and return to thee, to whom I have so repeatedly promised to be faithful! These thoughts encompass me, O Lord, on every side, and caused me to fear what thou hast mercifully ordained for my salvation, I should now receive to my judgment and condemnation. What course then shall I steer in the midst of such difficulties?



Shall I fly from before thy face, like despairing Cain? or with Adam hide myself, because, at the hearing of thy voice, I behold myself naked, and destitute of all that is good? No, my God, suffer me rather to fly to thee for succor and refuge, because I know thy mercy exceeds my misery, and thy goodness surpasses my wickedness. If I am defiled, infirm, and naked, thou canst cleanse, cure, and clothe me. To thee, therefore, I run, O my God, with fear and trembling, to take shelter under the wings of thy clemency, still hoping, that, notwithstanding my unworthiness, thou wilt pardon my iniquities, heal my infirmities, and clothe me with thy grace. For this end, O Lord, disengage my heart from all that divides thee from me, or distracts me in my duty; for I own, that in all that tempts me, there is nothing but vanity and affliction of spirit. O may my soul no longer relish any other sweetness than that of thy presence; may it now no longer admire anything but the greatness of thy infinite love, or look for

content in any other object but in thee alone, the God of my heart.

*An Act of Humility.*

O IMMENSE, powerful, and incomprehensible God, who am I, that thou shouldst vouchsafe thus to come to be my food, and to take thy habitation within my soul! It is in this I conceive something of thy infinite goodness and mercy, and my own miserable baseness and ingratitude. Thou art the King of kings, and sovereign Lord of the universe, at whose presence the earth trembles. Thou art the fountain of holiness, in whose sight the angels themselves are not pure. Thou art the bright sun of eternal day, who dwellest in light inaccessible. But as to myself, what am I, but a poor worm of the earth, subject to innumerable miseries, distracted with passions; fond of vanity; defiled with sin; encompassed with darkness; busy about folly; and careless of eternity? How then dare I approach thee, who am thus miserable

and unprepared? With what confidence can I appear before thee, most just Judge, in whose presence the very pillars of heaven tremble? I, who by my sins have run astray from thee, though thou art present in every place; I, who have polluted my soul, espoused to thee in baptism, with filth and wickedness, abandoning thee, my Maker and Redeemer, for the love of vanity and deceitful pleasures. Thou hast created me from nothing, and, by thy grace, plentifully furnished me with the means of obtaining eternal happiness; and how ill a return have I made for these blessings, by living in sin, and by not being solicitous to please thee, but rather to satisfy my own corrupt inclinations. Thou hast prepared for me a banquet of heavenly sweetness; and I have longed after the flesh-pots of Egypt. Yet still, O my God, of infinite goodness, behold, I, who am nothing but dust and ashes, presume to speak to thee. Receive, then, thy unworthy servant into the compassionate arms of thy mercy, since with

so much love and solicitude thou hast labored for my conversion. I am now sensible, O my God, that without thee I am nothing, nor can do anything; and that without the aid of thy grace, there is neither life nor salvation for me. Cast, therefore, all my sins out of thy sight, and with the tenderness of a loving Father extend thy arms to receive an unworthy child, who returns to thee; and let me effectually experience the truth of the prophet's words, "A sacrifice to God is an afflicted spirit," and "a contrite and humbled heart thou wilt not despise."

*A Prayer before Receiving.*

**I**T is with fear and trembling, O Jesus, that I approach thy banquet, having nothing to confide in but thy goodness and mercy, being of myself a sinner, destitute of all virtue. My soul and body are defiled with many crimes; my thoughts and tongue in disorder, and under no restraint. In this wretched condition I hasten to thee, most compassionate Phy-

sician, the fountain of all goodness, that I may be healed. I fly under the wings of thy paternal protection, hoping thou wilt be my Saviour, though I dare not appear before thee as my judge. To thee I expose all my wounds, to thee I discover all my shame. My sins, I confess, are so innumerable and enormous as to make me despair, if thou didst not encourage me to hope in thy mercies, which are infinite. Look, therefore, on me with eyes of compassion, O Lord Jesus Christ, eternal King, God and Man, who wast crucified for the sins of men. Have mercy on me, thou inexhaustible fountain of goodness. Hail, saving Virgin, offered on the cross for me and all mankind. Hail, generous and precious Blood, flowing from thy wounds, O Jesus, and washing away the sins of the world. Remember thy creature, O Lord, whom thou hast redeemed by thy death. I am truly sorry for my offences, of which I am resolved to amend. Wash away, therefore, all my sins, and blot out my iniquities, that, purified in

soul and body, I may worthily approach the Holy of Holies; and grant that thy precious Body and Blood, which I now, though unworthy, am about to receive, may avail to a full discharge from the guilt of all my crimes, a victory over my evil thoughts, the beginning of a new life, the seed of good works, and a sure protection of soul and body against all the snares of my enemies.

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INSTRUCTIONS BEFORE COMMUNION.

AT the time of Communion, go up to the rail and take up the cloth and hold it before you. Whilst the Clerk says the Confiteor, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the priest holds up a particle of the Blessed Sacrament, with these words, *Ecce Agnus Dei*, "Behold the Lamb of God: behold him who taketh away the sins of the world,"



humbly beg with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine, non sum dignus*, etc., “Lord, I am not worthy thou shouldst enter under my roof; speak only the word and my soul shall be healed,” say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and heal your soul by his word only.

When the priest gives you the Blessed Sacrament, saying, “The Body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen,” receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, that the priest may conveniently convey the Blessed Sacrament into your mouth; then let the sacred host moisten a little upon your tongue, and swallow it as soon as you can, and afterwards abstain awhile from spitting. If the host should adhere to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove

it, but gently and quietly remove it with your tongue, and so convey it down ; then return to your place and endeavor to entertain, as well as you can, the guest you have received.

Spend at least a quarter of an hour after communion in devotion suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after Communion. First. To cast yourself down in spirit at the feet of your Lord, whom you have received ; to adore him, praise him, and give him thanks for coming to so unworthy a sinner ; and to invite all Heaven and earth to join with you in praising and magnifying his holy name. Secondly. To make an offering of your heart and soul, and of your whole being, to him, that you may henceforth love him and serve him for ever. Thirdly. To present him your petitions for all the graces that you stand in need of, and to make good use of this favorable opportunity to pray heartily for yourself, for your friends, and for the whole world.



## PRAYERS AFTER COMMUNION.

I RETURN thee thanks, O eternal Father, for having, out of thy pure mercy, without any desert of mine, been pleased to feed my soul with the Body and Blood of thine only Son; and beseech thee, that this holy Communion may not be to my condemnation, but available to the effectual remission of all my sins. May it strengthen my faith; encourage me in the practice of good works; deliver me from my vicious customs; remove from me all concupiscence; perfect me in charity, patience, humility, obedience, and all other virtues. May it secure me against all the snares of my enemies, visible and invisible; prudently moderate my inclinations, both carnal and spiritual; closely unite

me to thee, the only true God, and finally settle me in unchangeable bliss, by admitting me, though an unworthy sinner, to be a guest of that divine banquet, where thou, with the Son and the Holy Ghost, art the true light, eternal fullness, everlasting joy, and perfect happiness of all the saints; through Christ our Lord. Amen.

*An Act of Praise and Adoration.*

**I** PRAISE and glorify thy blessed name, O my God, for the many favors thou hast now bestowed on me, and for all the blessings wherewith thou hast enriched my soul, after the many miseries and wants I have suffered, when, by my pleasures and passions, I had departed from thee! Alas! was not I most miserably blind to expect content and happiness, when, by my folly, neglect, and indevotion, I removed myself at a distance from thee? But such was thy goodness as to withdraw me from the precipice whither I was running, enlightening me

with thy ray, and by the inspirations of thy grace inviting me to return. Thou hast pardoned all my sins ; and to crown all these favors, thou hast now come to visit me, that thou mightest for ever abide in me, and I in thee. O my God, be thou for ever blessed for all these infinite mercies. Bless the Lord, my soul, and let all that is within me praise and magnify his holy name. Bless the Lord, and see thou forget not the favors he has done thee. He has pardoned thee all thy offences, and cured thy infirmities. He has preserved thee from death, and crowned thee with the effects of his bounty. He has satisfied thy hunger with good things, and replenished thee with all the blessings thou couldst desire. And oughtest not thou to resolve on a change of life, and, renewing thy forces, grow young like the eagle in his service? Let thy grace, then, O Lord, be ever at hand to assist me ; for the experience of my own weakness makes me fearful ; and if thou support me not, I most certainly shall fall

again. Be thou, therefore, my shield and defence. Grant me a firm and constant faith, and strengthen it not only with respect to this mystery, but all other Christian truths and principles of eternal life ; that by the help thereof, I may overcome all such difficulties as I may have to encounter in my journey to that state of bliss for which I was created ; as it is by such a faith those who, for my example, are gone before me, have triumphed over their enemies, and obtained thy promises.

*Of Hope.*

I ADORE thy infinite greatness, O divine Majesty, who fillest both heaven and earth, and art adored by all the blessed spirits, angels, and saints, who, without ceasing, praise and cry out before thee, "Holy, holy, holy, Lord God of Sabaoth." Is it possible thou shouldst condescend to visit the most unworthy of all thy servants, and desire to dwell within him? If the heavens—nay, the heaven of heavens, cannot contain thee, how



much less this habitation which I have prepared for thy reception? But thy goodness, O great God, knows well how to humble itself, when it is for our good. Thou knowest how to conceal the dazzling splendor of thy glory, and condescend to our weak capacity, that so thou mayest communicate thyself to us the more freely. This thou didst not only at the time of thy adorable Incarnation, when thou madest thyself like to us, the more forcibly to attract our love to thee, but also when thou didst institute this mystery, wherein thou gavest thyself to us for the food and nourishment of our souls, the more closely to unite us to thyself, and make us aspire to that celestial banquet thou hast prepared for the blessed in heaven. O God, grant me the grace so eagerly to long after this eternal banquet, that the desire of hereafter enjoying it may make me despise all the goods and pleasures of this life, and labor incessantly to prepare myself till I am happily admitted amongst thy guests. There is one

resolution which I here make in thy presence, viz., to renounce all whatsoever my irregular and corrupt affections incline me to ; for they often press me to forsake the ways of thy commandments, and put me in danger of forfeiting my title to eternal happiness ; but, behold, I now desire to wean my heart from them entirely, that I may place my whole love and confidence in thee alone. For this end, I am firmly resolved to watch over all my actions, fly from sin, and avoid whatever may be displeasing to thee. I will labor to work out my salvation by observing thy precepts, and as I have resolved, so I hope to be faithful to thee ; but this resolution I acknowledge myself unable to perform without the help of thy grace, which I most humbly implore. O Jesus, save me ; conduct me through the ways of thy commandments, in which I now begin to walk, with courage and perseverance. Incline my heart to love thy divine truths ; divert my eyes from beholding vain objects ; enliven and strengthen me in

the paths of virtue and good works, and attract me so powerfully to thyself, that I may follow thee as far as heaven, where thou livest and reignest for all eternity.

*Of Love.*

O MY God, what return can I make for so signal a favor, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love thee after such manifest proofs of thy love? Thou hast loved me to such an excess as to lay down thy life for my sake, and shall I not make so small a return to such boundless love as to live only for thee? Thou hast communicated thyself at present entirely to me, and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or insensible of thy love and my own salvation. I protest, therefore, in thy presence, that I will for the future be faithful to thee, and never depart from thee by the least disobedience to thy law.

I will never forget thy bounty, nor the favor thou hast done me in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my strength, my support, my refuge, and deliverer—nay, my God, and my all. What is there in heaven or on earth I should love in preference to thee, the God of my heart, the inheritance and only happiness I pretend to! Of thee I have made choice, and nothing shall prevail on me to make me change.

*An Oblation.*

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is thine on several accounts; but such is thy goodness, as to be content to accept from us what is already thine own. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by the honor of

thy divine presence. I consecrate them to thee forever, since thou hast chosen them for thy temple; my body to be continually employed in thy service, and never more to become an instrument of sin; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O Lord, the present I here make thee. "Bless, O Lord, this house." Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and, lastly, whatever else may offend thee.

*A Prayer for Perseverance.*

PRESERVE, O Lord, for ever in my soul, the holy resolutions wherewith

thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing; I therefore earnestly crave thy assistance, to conquer all the difficulties I may meet with in the way of my salvation. Regard me with the eyes of mercy; have compassion on my weakness; and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who has restored me to his grace, and refreshed my soul with the banquet of his most precious Body. Offer him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world. O become now petitioners in my behalf, that I may henceforth serve him with the same spirit and truth as you did whilst he remained on earth, and with



the same cheerfulness as you now do in his celestial kingdom. All ye men and women, saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let your prayers accompany mine to the throne; that by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

*The Conclusion.*

**G**RACIOUSLY hear all my prayers, O good Jesus, hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that, with thy saints, I may praise thee for ever. And now, Lord Jesus, I go from thee for a while, but I hope not without thee who art my comfort and the ultimate happiness of my

soul. To thy love and protection I commend myself, as well as my brethren, my relatives, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest, etc.

The following Aspirations may not be unseasonable for such as have an opportunity on the day of Communion, if said with recollection of spirit and attention.

I. Enlighten the eyes of my soul, O Lord, with the rays of divine faith and wisdom, that I may ever look on thee as the way, the rule, and example of all my thoughts, words, and actions.

What am I, Lord, or what claim can I have on thy bounty, that thou shouldst thus pursue me with thy blessing? Yes, thou hast created me for thyself, and mayest thou alone be the rest and centre of my soul.

Good Jesus, my hope and only happiness, I here return thee thanks for all thy sufferings, and beg that I may ever find a place of refuge

in thy sacred wounds against the assaults of all my enemies; imprint the memory of them, I beseech thee, so deeply in my heart, that I may ever love thee, and in all my sufferings never forget what thou hast suffered for me.

Take from me all self-love, and grant me a perfect love of thee, that I may hereafter be more devoted to thy service, and suffer nothing to prevent me from a faithful discharge of my duty.

O that I could ever remember thee, ever think of thee, and love thee only! O that my senses were ever shut against vain and sinful objects, and my mind freed from all fruitless solicitude, that I might ever abide in thee. From henceforth, I will, with the utmost diligence, seek thee, my only good; my desires shall be fixed on thee alone, and all my actions shall be directed to thy glory.

I resign myself into thy hands, O God, desiring that thy holy will may be done in and by me, both now and for ever. Be thou my instructor, director, and helper on all occasions, that I may neither do, speak, think, nor desire anything but what is according to thy good will and pleasure.

II. Grant thy servant, O Lord, understand-

ing, that he may learn the way of thy commandments, and lay aside all interest but that of heaven.

O sweet Jesus, thou fountain of goodness, direct my steps in thy paths, and teach me to do thy will. Inspire me with courage to take up my cross and follow thee. Disengage my heart from all unprofitable cares and vain affections ; and though I dwell among creatures, yet may I ever live in thee, and for thee. Grant me true fervor of spirit, and enkindle in my breast the fire of divine love, that I may find no rest but in thee.

How sweet, O Lord, is thy spirit ! how pleasant to my ear are the words of thy mouth ! O that I could ever be attentive to them, and fulfil thy law ! May I die to the world and all its concupiscences ; and let the greatness of thy love make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence ; make haste to help me, O God, and say to my soul, I am thy health and salvation.

Remember thou art my Father, and have compassion on my distressed soul ; clothe it with all virtues, and feed it with thy grace ; for it belongs to a father to be careful of his child.

## 332 *Devotions for Communion.*

As it is in thee, I live, sweet Jesus, so it is in thee I desire to die ; and both living and dying I will ever profess that thou art good, and that thy mercy endureth for ever.

III. O sweetness of my life, and life of my soul, withdraw my heart and thoughts from all creatures, that they may find no rest but in thee !

My God, how long dost thou permit me to wander from thee ? When wilt thou consume in me all that is corrupt and contrary to thy will ? Draw me after thee, I beseech thee, that I may walk cheerfully in the way of thy precepts. Make me according to thine own heart, and let my soul be now thy habitation for ever.

My soul without thee is dry, like earth without water ; moisten it, I beseech thee, with the dew of Heaven, and grant me thy blessing from the land of the living. Wound my heart with thy love, that it may relish no earthly objects, but entirely depend on thy will.

Hail, dear Redeemer, whom I now desire to adore with the spirit and affection of thy elect ; to thy direction I commit all the motions of my soul.

Ah ! when will the day of eternity appear, that, liberated from this prison of flesh, I may

join with the saints, in thy everlasting praise? O sweet light, inflame my heart with the fire of celestial charity, and let its divine flames consume my bowels.

IV. O that I could give thee, dear Lord, as much praise, glory, and honor as is given thee by the angels and blessed spirits in Heaven. But as this, in my present state of existence, is impossible, accept, at least, my desire and good will. Deliver me from everything that is contrary to thy will, and dispose my soul for thy greater glory.

Into thy hands I surrender myself, O my Creator, and laying aside all private wishes, desire to depend on thee, not only as to the whole state of my body and soul, but also as to all the accidents and events thou mayest please to appoint for me, asking nothing more but that thy name may be glorified for ever.

If it be more for thy honor that I should suffer interior desolation, I accept it from thy hand, convinced that whatever I suffer in my soul, for love of thee, is for my good.

O my God, how little art thou known, how little loved! Come to me, dear Lord! and if thou nowhere else findeth rest, infuse thyself wholly into my soul. May the fire of thy love,

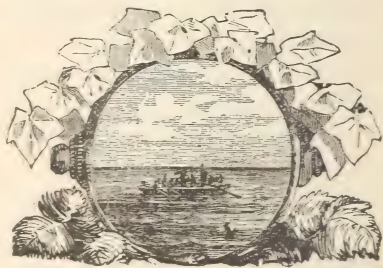


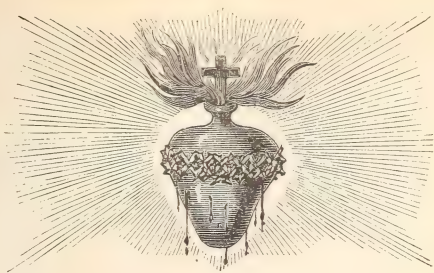
O God, ever burn in my heart, and increase to such a flame as may consume not only the sacrifice but the altar also.

Let nothing be my comfort but thou, my Lord Jesus, nor anything afflict me but my sins, and whatever is displeasing to thy divine Majesty.

O blessed Jesus! Life eternal! by whom I live, and without whom I die, grant I may be united to thee; that in the embraces of thy holy love and divine will, I may rest for ever.

When shall I behold thee, sweet Lord? When shall I appear before thy face? When shall I see thee in the land of the living? Till then I sigh and bewail my banishment, desiring to be dissolved, and be with thee.





## DEVOTIONS TO THE SACRED HEART OF JESUS.

### *Act of Consecration to the Sacred Heart of Jesus.*

**T**O thee, O sacred Heart of Jesus! to thee I devote and offer up my life, thoughts, words, actions, pains and sufferings. May the least part of my being be no longer employed, save only in loving, serving, honoring, and glorifying thee. Wherefore, O most sacred Heart! be thou the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death.

Be thou, O most bountiful Heart, my justification at the throne of God, and screen me from his anger, which I have so justly merited. In thee I place all my confidence; and, convinced as I am of my own weakness, I rely entirely on thy bounty. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like a divine seal on my heart, that I may ever remember my obligation, never to be separated from thee. May my name also, I beseech thee by thy tender bounty, be written in the Book of Life; and may I ever be a victim consecrated to thy glory, ever burning with the flame of thy pure love, and entirely penetrated with it for eternity. In this I place all my happiness—this is all my desire, to live and die in no other condition than that of thy devoted servant. Amen.



AN INVITATION TO THE DEVOUT SOUL.

*Aspirations.*

**O** MOST sacred Heart of Jesus! have mercy on us.

O divine Heart, wounded for love of us, let us ever be sensible of thy bounty, and let thy love ever plead in our favor.

O Heart of Jesus, burning with love of us, inflame our hearts with the love of thee.

Blessed be the most adorable Heart of Jesus my God, for ever and ever.

No love, no heart equals thine, most loving Jesus.

O may thy adorable Heart be for ever praised, and all thanks both in time and eternity paid to it.

O adorable Heart of Jesus! mayest thou be known, loved, and adored, throughout the whole world.

O divine Fire, ever burning and never ceasing, raise my heart into a flame, that I may always love, and never cease from loving thee.

*The Reparation of Honor to the Sacred Heart.*

To be made on the Feast itself, or at any other time, in presence of the Blessed Sacrament.

**O** MOST amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity, and inflamed with zeal for the interest of thy Father, and the salvation of mankind ! O Heart, ever sensible of our misery, and ever in motion to redress our evils, the real victim of love in the Holy Eucharist, and propitiatory sacrifice for sin on the Altar of the Cross ! seeing that the generality of Christians make no other return for these thy mercies than contempt of thy favors, forgetfulness of their own obligation, and ingratitude to the best of benefactors, is it not just that we, thy servants, penetrated with the deepest sense of the like indignities, should enter upon a due and satisfactory reparation of honor to thy most sacred Majesty ? Prostrate, therefore, in body, and humbled in mind, before heaven and earth, we solemnly declare

our utter detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness which the multitude of our sins brought on thy tender heart; insufferable the weight of our iniquities, which pressed thy face to the earth in the garden of Olives; and insurmountable thy anguish, when expiring with love, grief, and agony on Mount Calvary, in thy last breath thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these thy sufferings by our own, or share with thee in thine.

O merciful Jesus, ever present on our altars, and with a heart open to receive all who labor and are burthened! O adorable Heart of Jesus, source of true contrition! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail and wash off our sins and those of the world. Pardon, divine Jesus, all the injuries, reproaches, and outrages done thee, through



the course of thy holy life and bitter passion. Pardon all the impieties, and irreverences, and sacrileges which have been committed against thee in the Sacrament of the Eucharist, from its first institution. Graciously receive the small tribute of our sincere repentance, as an agreeable offering in thy sight, and in requital for the benefits we daily receive from the altar, where thou art a living and continual sacrifice, and in union of that bloody holocaust thou didst present to thy eternal Father on Mount Calvary from the Cross.

Sweet Jesus! give thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring thee after a proper manner in the sacrament of love, the Eucharist; thus to repair by a true conversion of heart, and a becoming zeal for thy glory, our past negligence and infidelity. Be thou, O adorable Heart! who knowest the clay of which we are formed, be thou our mediator with thy heavenly

Father, whom we have so grievously offended: strengthen our weakness, confirm our resolution, and, with thy charity, humility, meekness, and patience, cover the multitude of our iniquities; be thou our support, our refuge, and our strength, that nothing henceforth in life or death may separate us from thee. Amen.



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THE CHAPLET OF THE SACRED HEART.

*V.* O God incline unto my aid.

*R.* O Lord make haste to help me.

Glory be to the Father, etc.

**M**Y most loving Jesus, my heart leaps for joy to think upon Thy loving Sacred Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah me! my sins! how many and how great! With Peter and with Magdalene, in tears I bewail and ahbor them, because they are an offence to Thee, my soul and chief Good. Grant me, O grant me pardon for them all. O might I die or ever I offend Thee more: this, too, I ask Thy Sacred Heart,—to live to love Thee.

Say one Our Father and five Glory be, etc., in honor of the Sacred Heart, then—

My Jesu's Heart, I Thee adore;

O make me love Thee more and more.

**M**Y Jesu, I bless Thy most humble Heart; and I give thanks to Thee, who, in making it my model, not only dost urge me with strong pleadings to imitate it, but at the cost of so many humiliations dost Thyself stoop to point me out the path, and smooth for me the way to follow Thee. Fool and ungrateful that I am, how have I wandered far away from Thee! Mercy, my Jesu, mercy! Away, ye hateful pride and love of worldly honor; with lowly heart I would follow Thee, my Jesus, amidst humiliations and the Cross, so to gain peace and salvation. Only be Thou at hand to strengthen me, and I will ever bless Thy sacred Heart. One Our Father, five Glory be, etc., and My Jesu's Heart, etc.

**M**Y Jesu, I marvel at Thy most patient Heart, and I thank Thee for all those wondrous examples of unwearied patience Thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in

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vain with my extravagant delicacy, shrinking from the slightest pain. O pour then into my poor languid heart, dear Jesu, eager and enduring love of suffering and the Cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to glory, and the joys of Paradise. One Our Father, five Glory be, etc., and My Jesu's Heart, etc.

**D**EAR Jesu, beside Thy gentlest Heart I set my own; and shudder to see how unlike is mine to Thine, while at a shadow, look, or word, to thwart me, I fret and grieve. O, then, pardon my excesses; and give me grace, that in every contradiction I may follow the example of Thy unvaried meekness, and so enjoy an everlasting holy peace. Our Father, five Glory be, etc., and My Jesu's Heart, etc.

**S**ING praise to Jesu for His most generous Heart, the Conqueror of death and hell; yet never wilt thou reach His due with all Thy praise. Still more

than ever am I confounded, looking upon my coward heart which dreads even a rough word or injurious taunt. Courage, my soul! it shall be so with me no more. My Jesus, I pray Thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with Thee in Heaven. Our Father, give Glory be, etc., and once My Jesu's Heart, etc.

MARY, to thee we turn; Mary, to thee we consecrate ourselves more and yet more, and trusting in thy mother's heart we say to thee: By every virtue of thy sweetest heart obtain for me, great Mother of my God, my Mother Mary, a true and lasting devotion to the sacred Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that Heart of His, I may fulfill each duty of my state, with ready heart serving my Jesus, evermore; but specially this day.

*V.* Heart of Jesus, burning with love of us,  
*R.* Inflame our hearts with love of Thee.



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*Let us pray.*

L ORD, we beseech Thee, let Thy holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn exceedingly. Who liveth and reigneth with Thee in the unity of the same holy Spirit, God for ever and ever. Amen.

\* PRAYER TO THE ETERNAL WORD.

The Word was made flesh and dwelt amongst us.—S. John.

E TERNAL Word made man for love of us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and to repair our ingratitude towards this great boon of Thy incarnation, we join our poor hearts with the hearts of all who love Thee, offering Thee with them our humble prayer of thanksgiving and praise. Pierced with the thought of the exceeding great hu-

mility, goodness, and tenderness which we behold in Thy divine Heart, we pray Thee of Thy grace, that in our lives, we, too, may be Thy followers in the practice of these virtues, to Thee so dear. Our Father, Hail Mary, Glory be, etc.

He was crucified also for us, suffered under Pontius Pilate, and was buried.

**J**ESU, loving Saviour, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration, and to give Thee proof of our real sorrow for our hardness of heart towards Thee, in all those outrages and woes which Thy loving Heart made Thee suffer for our salvation in Thy sad Passion and most bitter Death, we here unite ourselves with the hearts of all who love Thee, and with them we give Thee thanks with our whole soul. We marvel at the boundless patience and the generosity of Thy sacred Heart; and we pray Thee fill our poor hearts with the spirit of true Christian

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penance, that thereby we may courageously embrace all suffering, and make Thy Cross our greatest comfort and our glory. Our Father, Hail Mary, Glory be, etc.

Thou didst give them bread from Heaven to  
eat,  
In whose taste was every heavenly sweetness.

JESU, burning with love for us, humbly prostrate at Thy feet we adore Thee with our soul's deepest veneration; and in reparation for the outrages which Thy sacred Heart daily receives in the most holy Sacrament of the altar, we unite ourselves with the hearts of all those who love Thee, and give Thee tenderest thanks. We love, too, in that sacred Heart of Thine, the incomprehensible fire of Thy love of Thy eternal Father; and we pray Thee inflame our poor hearts with burning charity towards Thee and towards our neighbors. Our Father, Hail Mary, Glory be, etc.

**L**ASTLY, most loving Jesu, we pray Thee, by the sweetness of Thy sacred Heart, convert the sinner, console the sufferer, help the dying, succor the souls in purgatory. Make our hearts one with Thine in the bonds of true peace and charity, deliver us from death sudden and unforeseen, and grant us death holy and peaceful. Amen.

*V.* Heart of Jesus, burning with the love of us,

*R.* Set our hearts on fire with love of Thee.

*Let us pray.*

**G**RANT, we beseech Thee, Almighty God, that we who glory in the most sacred Heart of Thy well-beloved Son, and renew in our minds the remembrance of the great benefits of His heavenly charity towards us, may feel the delight of those same benefits by their operation and fruit within our souls. Through the same Christ our Lord.

**S**ACRED Heart of my Jesus! I adore Thee with the three powers of my soul; I consecrate to Thee my thoughts, my words, my works, myself. I purpose to give Thee like acts of adoration, love, and glory, to those Thou givest Thine eternal Father. Be Thou, I beseech Thee, the reparation of my transgressions, the protection of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which wast drowned for me throughout Thy whole mortal life, grant me, O grant me true contrition for my sins, contempt of earthly things, burning desire of eternal glory, trust in Thy boundless merits, final perseverance in Thy grace.

**H**EART of Jesus, all love! I offer Thee these humble prayers for myself and for all who unite with me in spirit to adore Thee; vouchsafe of Thy great goodness to hear and answer them, chiefly for that one of us who first shall close his mortal life. Sweet Heart of

Jesus, pour into his heart in his death-agony Thine inward consolations; take him within Thy sacred wounds; cleanse him from all stains in that Furnace of Love that so Thou mayest soon open to him the gate of Thine eternal glory, there to intercede with Thee for all those who tarry yet in this their land of exile.

**H**OLIEST Heart of my most loving Jesu! I purpose to renew and offer Thee these acts of adoration and these prayers for myself the wretched sinner, and for all who are associated with me in adoration of Thee, every moment that I live, down to the last moment of my life. I recommend to Thee, my Jesus, the holy Church, Thy well-beloved Spouse, my own true Mother, the souls who are satisfying Thy justice, the sinner, the sorrowful, the dying, all men on the whole face of the earth; let not thy Blood be shed in vain for them; and vouchsafe lastly to apply it to the relief of the souls in purgatory, and above all to those who in life were wont devoutly to adore Thee.



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**M**OST loving heart of Mary, who amongst the hearts of all God's creatures art at once purest, most inflamed with love for Jesus, and most pitiful towards us poor sinners, gain for us from the Heart of Jesus our Redeemer all the graces which we ask thee. Mother of mercies, one throb, a single beat of thy burning heart offered by thee to the Heart of Jesus has power to console us to the full. Grant us, then, this favor; and then the Heart of Jesus, full of that filial love He had for thee, and will ever have, will not fail to hear and answer our request. Amen.





# FIFTEEN MEDITATIONS

ON THE PASSION OF

OUR SAVIOUR JESUS CHRIST.

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O GOOD and gracious Jesus! who being most high in the glory of thy Father, and equal to his divine essence, didst vouchsafe of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and to heal the diseased; in thy whole life to suffer continual

afflictions and persecutions ; and at length voluntarily to suffer death upon the cross, —and all this for me, and such wretched creatures as myself.

**O** GOOD and gracious Jesus ! who, having eaten the paschal lamb with thy dearly beloved disciples, didst arise from supper, gird thyself with a towel, pour water into a basin, and on bended knees didst humbly wash the feet of thy disciples, and wipe them with thy own hands.

**O** GOOD and gracious Jesus ! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred Body to be our meat, and thy most precious Blood to be our drink : no wit can reach, nor understanding penetrate the bottomless depth of this thy charity.

**O** GOOD and gracious Lord ! who entering into the garden of Olives, began to fear and to be heavy ; where-

upon thou saidst to thy disciples, My soul is sorrowful even unto death, and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, If it be possible, let this chalice pass from me. And yet, with perfect submission, wholly resignedst thyself to him, saying, Father, not my will but thine be done; and at length, through most painful agony, thy afflicted and fainting body sweated drops of blood.

**O** GOOD and gracious Jesus! who, inflamed with an ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where with admirable meekness thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

**O** GOOD and gracious Jesus! who wast led fast bound, like a notorious

malefactor, from Annas, to the house of Caiphas, the High Priest, where the Jews most unjustly accused thee, and with barbarous insolence spat upon thy meek and amiable face, buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

**O** GOOD and gracious Jesus! who in the morning wast brought to the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many insults and provocations given thee, thou meekly heldst thy peace, and patiently sufferedst their unjust proceedings.

**O** GOOD and gracious Jesus, who wast sent from Pilate to Herod; he out of vain curiosity coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing their perverseness against thee; but to all these thy

meekness replied not a word: wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thine enemies! thou wentst forth and returnedst again, and wast led up and down from place to place without gainsaying, but suffering them to do whatever they would.

**O** GOOD and gracious Jesus! who in the judgment-hall wast stripped naked, and without any compassion, most cruelly scourged. There was thy blessed virginal and tender flesh cut with whips and torn with stripes, altogether mangled and deformed, and made black and blue with wounds; so that the streams of thy most precious blood ran down on every side upon the earth.

**O** GOOD and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they cloth-



ed thee with an old purple garment, and plaiting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down and covered thy face and neck; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, Hail, King of the Jews! then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

**O** GOOD and gracious Jesus! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, Behold the man! but they cried out, with a loud voice and insatiable malice, Crucify him, crucify him!

**O** GOOD and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying thy heavy

cross upon thy sore and bloody shoulders; thus didst thou humbly bear thine own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

○ GOOD and gracious Jesus! being come to Mount Calvary, thou wast again stripped naked, when thy wounds were renewed by the violent pulling off of thy clothes. What bitter pains didst thou suffer, when thou wast fastened to the cross with rough nails, and the joints of thy limbs stretched as on a rack! O with what love and sweetness of charity didst thou suffer thy hands and feet to be bored through, whence, as from a fountain, thy precious blood gushed out.

○ GOOD and gracious Jesus! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, prayedst to thy Father to forgive

them, and even when their fury was at the highest, didst exercise the greatest bounty, promising Paradise to the repenting thief, and bequeathing thy dearly-beloved Mother (who pierced with sorrow stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother; and after thou hadst suffered for three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

**O** GOOD and gracious Jesus! O Good Shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us, the sacred side of thy dead body being opened with a spear, out of which flowed water and blood. Thus at last ended all thy sufferings; and thy enemies having slaked their thirst for thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, re-

posed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, wrapped it up in linen, and laid it in a sepulchre.

*The Prayer.*

O MILD and innocent Lamb of God, thus heartily thou didst love me, these things thou didst for me, these pains most patiently and lovingly thou sufferedst for me. What shall I render unto thee? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul. Jesus, Son of the living God, King of kings, and Lord of lords. Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

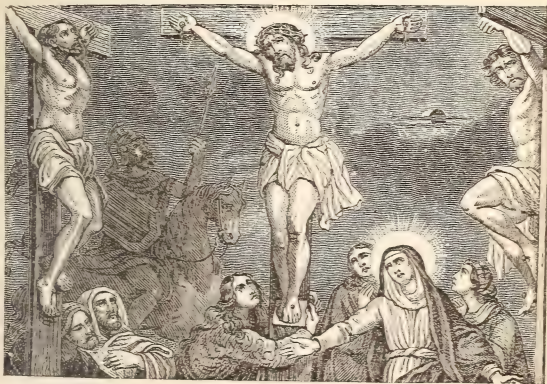
O blessed Saviour, have mercy on me, for thy goodness' sake; forgive me all my sins, destroy and mortify in me whatever displeaseth thee. Make me one according to thy heart, and grant that to the utmost of my power I may most diligently imi-

tate thy holy life. O blessed Father of heaven ! behold I offer the most holy incarnation, life, and passion of thy dearly-beloved Son Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, for the merits of thy only-begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting. Amen.

**L**OOSEN, O Lord, we pray thee, in thy pity, the bonds of our sins, and by the intercession of the blessed Mary, ever Virgin Mother of God, the blessed Apostles Peter and Paul, and all saints, keep us thy servants and our abodes in all holiness ; cleanse us, our relations, kinsfolk, and acquaintances, from all stain of sin ; adorn us with all virtue ; grant to us peace and health ; drive far off all our enemies visible and invisible ; bridle our appetites ; grant us healthful seasons ; show forth thy love towards our friends and our enemies ; guard thy holy city ; preserve our Sove-



reign Pontiff Pius IX., and defend all our prelates, princes, and all thy Christian people, from all adversity. Let thy blessing be ever upon us, and grant to all the faithful departed eternal rest. Through Christ our Lord. Amen.



CRUCIFIXION.



*An Universal Prayer,*

For all things necessary to Salvation.

**O** MY God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee: do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor: I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee; speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submis-

sive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

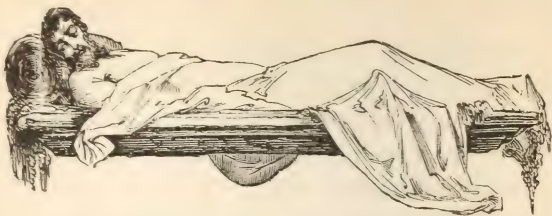
Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape Hell, and in the end obtain Heaven, through the merits of our Lord Jesus Christ. Amen.





INSTRUCTIONS AND

## DEVOTIONS FOR THE SICK.

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1. IF attacked by any serious illness, let it be your first care to send for your spiritual director, and settle the state of your soul, which is much better done at the beginning than afterwards, when the violence of the disorder, or the quality of the remedies may render you incapable of performing so great a work. Sickness is frequently the punishment of sin, and, therefore, a sincere repentance and confession are often a more effectual means of recovery than any other.

2. If your will be not already made, as in prudence it ought, let this also be done in the

beginning of your sickness, that so having settled your temporal concerns, you may apply your soul without disturbance to your spiritual ones.

3. Engage your best friends to give you timely notice whether your distemper be dangerous, and not to flatter you with the hopes of life when there are little or no grounds for hope. Make the best use possible of that time, which perhaps is to be your last. Admit but of few visits, nor of any other discourse than such as may be for the profit of your soul.

4. Be careful also to discharge your debts, and all other obligations incumbent upon you, at the beginning of your sickness ; forgive those who have anyways injured you, and ask pardon of those whom you have injured.

5. Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them in union with those of Jesus Christ your Saviour, in satisfaction of the punishment due to your sins.

6. Procure some friend to read to you such prayers as are most affecting and proper for



your condition, such as the Penitential Psalms, the Litanies, Acts of the Love of God, of patience, resignation, etc.

7. Place a crucifix, or figure of Christ crucified always before your eyes, in order to think often upon his passion ; hide yourself in spirit in his wounds, and embrace his feet with the utmost affection of your soul.

8. Endeavor, as much as possible, to acquire a penitential spirit during your sickness ; call often upon God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

*A Daily Prayer in time of Sickness.*

**L**ORD Jesus Christ, behold, I receive this sickness with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit : "Thy will be done on earth as it is in Heaven." May this sickness be to the honor of thy holy name, and to the good of my soul. For this end, I here offer

myself with an entire submission to thy appointments; to suffer whatever thou pleasest, as long, and in what manner thou pleasest. For I, thy creature, O Lord, have most ungratefully offended thee; and as my sins have long since cried aloud to Heaven for justice, how can I now complain of thy chastisements? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore can have no reason to complain of thee, but rather of my own wickedness.

“Rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath;” but have compassion on my weakness. Thou knowest my frailty, and that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, nor punish me according to my iniquities: but according to the multitude of thy tender mercies have compassion on me. May thy justice, O Lord, be tempered with mercy; and let thy heavenly grace come to my assistance, to support me under

this illness. Enable me with strength from above to bear all the uneasiness, pains, and difficulties of my sickness with Christian patience, and to accept them with cheerfulness, in just punishment of my offences. Preserve me from all temptations, and be thou to me a tower of strength against the assaults of the enemy, that in this illness I may no ways offend thee. And should it be my last, I beg of thee so to direct me by thy grace, that I may neither neglect nor be deprived of those helps which thou hast, in thy mercy, ordained for the safe conduct of my soul in its passage to eternity; that being perfectly cleansed from all my sins, I may believe in thee, hope in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.



ACTS OF THE MOST NECESSARY VIRTUES,

To be made in Time of Sickness.

**L**ORD, I accept this sickness from thy hands, and resign myself entirely to thy blessed will, whether it be for life or death. Not my will, but thine be done ; thy will be done on earth as it is in Heaven.

I offer up to thee, O Lord, all that I now suffer, or may hereafter suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God, and my all, as my first beginning and last end ; and, bowing down all the powers of my soul in thy presence, desire to pay thee the best homage I am able.

I desire to praise thee, O Lord, without ceasing, in sickness as well as in health ; and to join my heart and voice with the whole Church in Heaven and on earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and thy whole Church, through Jesus Christ thy Son ; and, above all, for his having loved me from all eternity, and redeem-

ed me with his precious Blood. O let not that Blood be shed for me in vain !

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches ; thou art the sovereign Truth, who neither canst deceive nor be deceived ; and thou hast promised the Spirit of Truth to guide thy Church into all truth. " I believe in God, the Father Almighty," etc. In this faith I resolve, through thy grace, both to live and die. O Lord, strengthen and increase my faith.

O my God, all my hopes are centered in thee, from whom I hope for mercy, grace, and salvation, through the passion and death of my blessed Redeemer. In thee, O Lord, have I put my trust : O let me never be confounded.

O sweet Jesus, receive me into thy arms in this day of my distress ; hide me within thy wounds, bathe my soul in thy precious Blood.

I love thee, O my God, with my whole heart and soul, above all things : at least, I desire so to love thee. O come now, and take full possession of my soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

When, O Lord, will thy kingdom come?  
when wilt thou perfectly reign in all hearts?  
when shall sin be no more?

I desire to embrace every neighbor in the arms of perfect charity, for the love of thee. I forgive, from my heart, all that have anyways offended or injured me, and ask pardon of all whom I have anyways offended.

Have mercy on me, O God, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out my iniquities.

O who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail all my sins!

O that I had never offended so good a God!  
O that I had never sinned! Happy those souls that have preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his precious Blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works, and abhor



all his suggestions and temptations. Suffer not this mortal enemy of my soul, O Lord, to have any dominion over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O Holy Mary, Mother of God, pray for me a poor sinner, now and at the hour of my death. O all ye blessed angels and saints of God, pray for me a poor sinner.

It may also be proper to read some part of the Meditations on the Passion of Christ, the Miserere, or other Penitential Psalms, devout Acts of Contrition, etc., but not too much at a time, lest it might fatigue the sick person.

#### A DAILY PREPARATION FOR DEATH.

1. My heart is ready, O God, my heart is ready; not my will, but thine be done. I resign myself entirely to thee, O Lord, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all the sins I have committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the Holy

Catholic Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life through thy infinite mercy, and the merits of my Saviour, Jesus Christ.

5. O my God, my sovereign good, I desire to love thee above all things, and to despise this miserable world. I desire to love my neighbor as myself, for the love of thee, and from my heart to forgive all injuries.

6. O my divine Jesus, how great is my desire to receive thy sacred Body! O come now into my soul, at least by spiritual communion. O grant that I may worthily receive thee before my death. I desire to unite my communion to all the worthy communions which shall be made in thy holy Church, even to the end of the world.

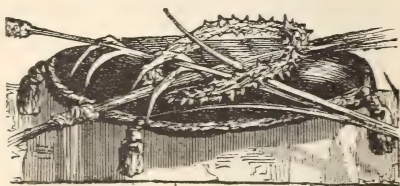
7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy Precious Blood.

8. Holy Virgin, Mother of God, defend me from thy enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host; my angel guardian,

and blessed patrons, intercede for me, and assist me in this my last and dreadful passage.

9. O my God, I renounce all temptations of the enemy, and in general whatsoever may displease thee. I adore and accept thy divine appointments with regard to my soul, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Redeemer, be to me a Saviour. Save me, O my God, hiding myself with an humble confidence in thy dear wounds. I deliver my soul into thy divine hands; receive it into the bosom of thy divine mercy. Amen.



## PRAYERS FOR A HAPPY DEATH.

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[An Indulgence of 100 days, once a day; and when recited daily, a Plenary Indulgence on the feasts of the Holy Cross, May 3 and September 14, on Maunday Thursday and Good Friday.]

1. HEAR us, O God of our salvation, and issue not the decree for the completion of our days before thou forgivest us our sins; and because penance avails not in hell, and there is no room for amendment in the pit, therefore do we humbly pray and beseech thee here on earth, that giving us time to pray for pardon, thou wouldst give us also forgiveness of our sins. Through our Lord Jesus Christ. Amen.

2. Take away, merciful Lord, all errors from thy faithful people, avert from them the sudden destruction of the wasting pestilence; that those whose wanderings

thou dost justly chastise, thou wouldst vouchsafe in thy tender pity to prosper when corrected. Through Jesus Christ our Lord. Amen.

*Antiphon.*

3. Sin no longer, O my soul; think upon the sudden change from sin to endless woe. There, in hell, penance is not accepted, and tears profit not. Turn, then, whilst thou hast time; cry out and say, Have mercy upon me, O my God.

*Antiphon.*

4. In the midst of life we are in death; whom, then, O Lord, shall we seek to be our helper save thee, O Lord, although thou art indeed angry with us because of our sins? O holy God, holy and strong, holy and merciful Saviour, deliver us not over to a bitter death.

5. *V.* Lest, overtaken by the day of death, we seek time for penance, and be not able to find it:

*R.* Hearken, O Lord, and have mercy on us ; for we have sinned against thee.

6. We beseech thee, Almighty God, receive in thy fatherly pity thy people flying to thee from thine anger ; that they who fear to be chastised by the rod of thy Majesty in the suddenness of death, may be made worthy to rejoice in thy gracious pardon. Through our Lord Jesus Christ.

7. We beseech thee, Almighty God, graciously incline thine ear to the assembly of thy Church, and let thy mercy prevent thine anger in our behalf ; for if thou shouldest mark iniquities, there shall no creature be able to stand before thee : but in that marvellous charity, through which thou didst create us, pardon us sinners, and destroy not the work of thine own hands by sudden death. Through our Lord Jesus Christ.

8. Hear our prayers, O Lord, and enter not into judgment with thy servants ; be-



cause although we well know that justice is not in us, yet do we acknowledge no other fount of mercy whereby we may be washed from our sins, delivered from our infirmities, and especially from sudden death, but only thou, O God. Through Jesus Christ our Lord.

9. O God, in whose sight every heart trembles and every conscience is awed; show forth thy mercy upon us thy suppliants, that we, who trust not in the excellence of our own merit, may never know thy judgments in the suddenness of our death, but may receive thy pardon. Through our Lord Jesus Christ.

*Prayer.*

**M**OST merciful Lord Jesus, by thy agony and bloody sweat, and by thy death, deliver me, I beseech thee, from sudden unprepared death. O most gentle Lord Jesus, by thy cruel and ignominious scourging and crowning with thorns, by thy Cross and bitter Passion, and by thine own great goodness, I hum-

bly pray thee, let me not die unprepared, and pass from this life without the Holy Sacraments. Jesus, my best beloved, my Lord ! by all thy travails and all thy sorrows, by thy precious Blood and by thy most holy Wounds, and by those last words spoken on the Cross by thee—“ My God, my God, why hast thou forsaken me ? ”—and again, “ Father, into thy hands I commend my spirit, ”—most ardently I pray thee, free me from sudden death. Thy hands, O my Redeemer, have wholly made and formed me ; ah, suffer not death to take me unawares ; give me, I beseech thee, time for penance ; vouchsafe me a happy passage in thy grace, that I may love thee with my whole heart, and praise and bless thee for ever and for ever. Amen.

Then say five Our Fathers and five Hail Marys in memory of the Passion of our Lord Jesus Christ, and three Hail Marys to the Blessed Virgin Mother of Sorrows.



## THE LITANY FOR THE SICK,

AND PREPARATION FOR DEATH.

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**L**ORD, have mercy upon him [her or me].

Christ, have mercy upon him, etc.

Lord, have mercy upon him, etc.

O God, the Father, Creator of the world,  
*Have mercy upon him, etc.*

O God, the Son, Redeemer of the world,  
*Have mercy upon him, etc.*

O God, the Holy Ghost, Perfector of the  
Elect, *Have mercy upon him, etc.*

O Blessed Trinity, three Persons and one  
God, *Have mercy upon him, etc.*

*Pray for him [her, me].*

Holy Mother of God,  
 All ye holy Angels and Archangels,  
 All ye blessed company of the Just,  
 All ye holy Patriarchs and Prophets,  
 All ye holy Apostles and Evangelists,  
 All ye holy Disciples of our Lord,  
 All ye holy Martyrs,  
 All ye holy Bishops and Confessors.  
 All ye holy Virgins and Widows,  
 All ye holy Saints of God, *Make interces-*  
*sion for him [her or me].*

*Deliver, etc.*

Have mercy, O Lord! *and spare him*, etc.  
 Have mercy, O Lord! *and hear him*, etc.  
 From all his sins and offences, and the  
     punishment due to them,  
 From all temptations, and the snares  
     of the devil,  
 From all impatience, and repining at  
     thy just chastisements,  
 From dejection of spirit, and diffi-  
     dence in thy mercies,  
 From all undue fears of death, and  
     all immoderate desires of life,  
 From distraction of mind, and neglect  
     of his preparation for eternity,

By thy Cross and Passion,  
By thy Death and Burial,  
By thy glorious Resurrection and  
Ascension,  
By the grace of the Holy Ghost, the  
Comforter,  
In the hour of death and in the day  
of judgment,

*Deliver, etc.*

We, sinners, *Beseech thee to hear us.*

That it would please thee to comfort him in his sorrows, and enable him to look beyond death to the blessed state it leads to, *We beseech thee hear us.*

That it would please thee to remind him of all thy mercies, and by them encourage him to a sure confidence in thee, *We beseech thee, etc.*

That thou wouldst vouchsafe him the grace to order all his temporal affairs with prudence, justice, and charity; and with a free and quiet mind wholly to attend to dispose himself for Heaven, *We beseech thee, etc.*

That thou wouldst sanctify this thy fatherly correction of him; that the sense of

his weakness may add strength to his faith, and seriousness to his repentance, *We beseech thee*, etc.

That thou wouldst vouchsafe him the grace to confess sincerely ; to repent of all his sins, and grant him perfect remission and forgiveness of them, *We beseech thee*, etc.

That thou wouldst vouchsafe him the grace heartily to forgive all those that have offended him, and to satisfy, to the utmost of his power, whoever hath suffered the least prejudice by him, *We beseech thee*, etc.

That being thus reconciled to thee, and to all the world, he may, with assured hope and steadfast faith, receive the sacrament of thy blessed Body ; and may the strength of that heavenly food cheer his fainting spirits, and carry him on with joy, in thy favor, to the end, *We beseech thee*, etc.

That a patient submission under the pains of his sickness may expiate the punishment due to his sins, diminish his love of this world, and increase his desire of the next, *We beseech thee*, etc.



That in whatever thy providence hath ordained concerning him, he may readily acquiesce, and both in life and death be always thine, *We beseech thee*, etc.

Son of God, *We beseech thee*, hear us.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord*.

Lamb of God, who takest away the sins of the world, *Hear us, O Lord*.

Lamb of God, who takest away the sins of the world, *Have mercy on us*.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father, etc.

O Lord, hear my prayer. And let my cry come unto thee.

*Let us pray.*

**A**LMIGHTY and eternal God, in whose hands are life and death, whose infinite wisdom disposes all things advantageously for them who love thee, behold thy servant, whom thou hast cast upon a bed of sickness; comfort, we beseech thee, his afflicted spirit, increase his

faith, strengthen his hope, and perfect his charity; sanctify for him all his sufferings; and if thy mercy shall restore him to his health, may he carefully correct the errors of his past life. If it please thee to call him out of this world, grant that he may pass safely through the shades of death, transported by thy holy angels into the mansions of bliss, where no fear shall trouble him, no pain afflict him, nor grief disturb the quiet of his mind; but pure delight, unspeakable joys, and perfect security shall be for ever confirmed to him, through Christ our Lord. Amen.

*A Prayer before Receiving the Viaticum, or  
the Holy Communion.*

O DEAR Jesus, I adore thee with all my heart; I give thee thanks for that infinite love, which thou showedst to poor sinners in dying for them on the Cross, and for thy unspeakable goodness, displayed in this heavenly banquet. Hither thou art now pleased to invite me; but how can I approach! I who have so

ungratefully offended thee, and who have lived so unworthy of my profession !

I acknowledge, O God, that I am a sinner, a poor miserable sinner. Thou alone art my hope ; to thee I raise my eyes, who art rich in mercy, who art my Advocate and most powerful Mediator. I commit my cause into thy hands. Help me now in my distress ; let thy Precious Blood, the infinite treasure of thy merits, supply all my deficiencies, while I partake of this sacred food. Thou knowest my weakness, thou knowest my unworthiness, thou seest how unfit I am, through the multitude and enormity of my sins, to appear before thy judgment seat. I tremble at that dreadful hour when my manifold transgressions shall be laid before me. What shall I do then, O Keeper of Men ! What must become of me, if my iniquities are to decide my eternal destiny ! O Jesus, let me not go alone into that place of terror ; come thou into my soul ; accompany it to the tribunal of God ; there let all thy mercies plead for me ;

though I have nothing to trust to in myself, yet upon thy infinite goodness I have every reason to rely. Let us, then, my soul, confidently recur to the mercies of our Lord; there let us shelter ourselves in the virtue of his blessed wounds; there, though our sins cry aloud for justice, his Precious Blood still cries louder for mercy. It is on this mercy I depend; in this I hope, and in this hope I desire to die; come, dear Jesus, now into my soul, and possess it for ever.

Thou art my Lord and my God; behold I am thy servant; give me understanding and strengthen me, that I may ever conform to thy holy will.

Thou art the Lamb of God, the spotless Lamb who takest away the sins of the world. Take from me all that is sinful, and give me that which is pleasing in thy sight.

Thou art my love and my joy, my God, and my all; thou art my portion and inheritance: it is thou who wilt restore my inheritance to me.

Let the powerful force of thy love affect all my faculties; let it entirely change my heart; that for love of thee I may die to the world, who for love of me wast pleased to die on the Cross.

Into thy hands I commit and surrender my spirit and remainder of life, and my whole being, whilst I am in possession of it, and have the power of making the offer and sacrifice.

*An Act of Thanksgiving, after having received the Holy Communion, or Viaticum.*

**G**LORY and thanksgiving be to thee, O Lord, who in thy sweetness hast been pleased to visit and refresh my poor soul. Now let thy servant depart in peace, according to thy word.

Now thou art come to me, I will not let thee go; now I willingly bid farewell to the world: and with joy I go to thee, my God.

Nothing more, O dear Jesus, nothing more shall separate me from thee. Now I am united to thee, in thee I will live, in

thee I will die, and in thee I hope to abide for ever.

Now life seems uneasy to me ; I desire to be dissolved and be with Christ ; for Christ is my life, and to die will be my gain.

Now I will fear no evils, though I walk in the shadow of death, because thou art with me, O Lord ; as the hart pants after the fountains of water, so does my soul after thee ; my soul thirsts after the Fountain of Living Water. O when shall I come, and appear before the face of my God !

Give me thy blessing, O Jesus, and establish my soul in everlasting peace ; such peace as only thou canst give—such peace as it may not be in the power of my enemy to destroy.

O that I were happily united to thee for ever ; that I were wholly swallowed up and buried in thee. O that my soul were at rest in thy happiness, and in the enjoyment of thee, my God, for ever.

What have I more to do with the



world? And in Heaven what have I to desire, but thee, my God?

Into thy hands I commend my spirit ; receive me, sweet Jesus ! in thee may I rest, and in thy happiness rejoice without end. Amen.

*A Prayer before Extreme Unction.*

**L**ORD Jesus Christ, who, in thy great mercy, hast provided powerful resources for all our necessities, grant me grace to have recourse to them with such dispositions that my soul may partake of all those great advantages and salutary effects, which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction for the benefit of the sick, who in their extremity stand more particularly in need of grace and consolation. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits ; by healing my soul, by fortifying me against

all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage, or for whatever may be thy holy will. If thou foreseest that my health will be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit to thy will; I wish not so much to live as to serve thee. Dispose of me as thou knowest best; all I desire is the accomplishment of thy will. Give me health or sickness, life or death; give me whatever thou pleasest—not my will, but thine be done. It is a greater happiness to fulfil thy will, than to enjoy ten thousand lives. How happy should I be, if the destruction of my body could repair the injuries I have offered to thy divine Majesty! My eyes, alas! have seen vanities; my ears have been open to detractions, to profane and unprofitable discourses; my tongue has many ways offended both in speaking and tasting; my hands have contributed to many follies; my feet have often gone

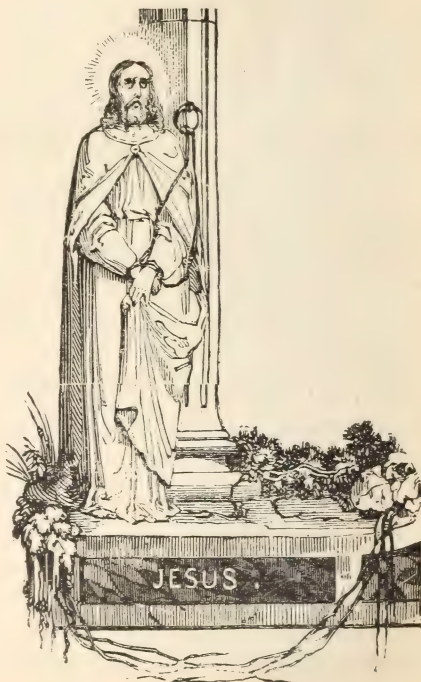
astray in the paths of vanity and sin. By this holy anointing, and by the prayers of thy Church, pardon me, O Jesus, all the sins which I have committed by my senses. Let those avenues, through which sin has made its way into my soul, be now shut to the world. Let my eyes be open to thee alone. Let my ears be attentive to thy commandments. Let my tongue be solely employed in soliciting for mercy. Let my prayers ascend like incense in thy sight. Let my hands be lifted up to Heaven for pardon. Let my feet walk in thy ways, and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest for ever and ever. Amen.

*A Prayer after Extreme Unction.*

O MY God, thou hast created, redeemed, and sanctified me; thou hast preserved me in many dangers, both

of soul and body. Thou hast nourished me with the adorable sacrament of thy Body and Blood, and granted me to receive the rites of thy Church preferably to so many others, who were carried off by a sudden death, without having been favored with those succors which thou hast bestowed upon me, a most ungrateful sinner. For these and all other blessings, I offer thee innumerable thanks ; to thee I resign my heart, receive it for a holocaust. I do not desire to be freed from my pains ; thou knowest what is best for me—take from me all murmuring ! Give me patience to suffer whatever thou pleasest ; if it be thy divine pleasure to inflict on my weak body greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure shall be most conformable to thy will. This one grace I most earnestly beg of thee, my God, that I may die the death of thy elect, and be admitted, after the sufferings and tribula-

tions of this transitory life, into the kingdom of thy glory, there to see and enjoy thee, in the company of the blessed, for all eternity. Amen.





## LITANY FOR A SOUL DEPARTING.

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**L**ORD, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary.

All ye holy angels and archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist.

St. Joseph,

All ye patriarchs and prophets,

SS. Peter and Paul,

St. Andrew,

*Pray for him [her].*



St. John,  
All ye holy apostles and evangelists,  
All ye holy disciples of the Lord,  
All ye Holy Innocents,  
St. Stephen,  
St. Laurence,  
All ye holy martyrs,  
St. Sylvester,  
St. Gregory,  
St. Augustine,  
All ye holy bishops and confessors,  
St. Benedict,  
St. Francis,  
All ye holy monks and hermits,  
St. Mary Magdalen,  
St. Lucy,  
All ye holy virgins and widows,  
All ye saints of God, *Make intercession*  
*for him* [her].  
Be merciful, *Spare him* [her], *O Lord*.  
Be merciful, *Deliver him* [her], *O Lord*.  
From thy anger, *Deliver him* [her], *O*  
*Lord*.  
From the danger of death, *Deliver him*  
[her], *O Lord*.

*Pray for him [her].*

*Deliver him [her], O Lord.*

From an unhappy death,  
 From the pains of hell,  
 From all evil,  
 From the power of the devil,  
 By thy nativity,  
 By thy cross and passion,  
 By thy death and burial,  
 By thy glorious resurrection,  
 By thy admirable ascension,  
 By the grace of the Holy Ghost, the  
     Comforter,  
 In the day of judgment,  
 We sinners, *Beseech thee to hear us.*  
 That thou spare him [her], *We beseech*  
     *thee to hear us.*  
 Lord, have mercy on us.  
 Christ, have mercy on us.  
 Lord, have mercy on us.

*Let us pray.*

**D**EPART, Christian soul, out of this world, in the name of God, the Father Almighty, who created thee: In the name of Jesus Christ, Son of the living God, who suffered for thee; In the

name of the Holy Ghost, who sanctified thee: In the name of the angels, arch-angels, thrones and dominations, cherubim and seraphim: In the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins and of all the saints of God; let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen.

God of mercy, God of goodness! O God, who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant *N.*, and grant him [*her*] a full discharge from all his [*her*] sins, who most earnestly begs it of thee. Remove, O merciful Father, whatever is corrupt in him [*her*] through human frailty, or by the snares of the enemy; make him [*her*] a true member of the Church, and let him [*her*] partake of the fruit of thy redemption. Have compassion, Lord, on his

[*her*] tears, and admit him [*her*] to the reconciliation with thee, who has no hope but in thee, through Christ our Lord. Amen.

I recommend thee, dear brother [*sister*], to Almighty God, and leave thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. Let, therefore, the splendid company of angels meet thy soul at its departure; let the court of the apostles receive thee; let the triumphant army of glorious martyrs conduct thee; let the crowds of joyful confessors encompass thee; let the choir of blessed virgins go before thee; and let a happy rest be thy portion in the company of the patriarchs; let Christ Jesus appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayest thou be a stranger to all that which is punished with darkness, chastised with flames, and

condemned to torments. Let the wicked enemy, with all his evil spirits, depart from thee; may he tremble at thy approach in the company of angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, and as wax before the fire, so let sinners perish in the sight of God; but for the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thee in thy way. Christ Jesus be thy deliverer, who was crucified for thee. Christ Jesus deliver thee from death, who vouchsafed to die for thee. Christ Jesus, Son of the living God, place thee in his garden of paradise, and may he, the true Shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. We pray it may be thy happy lot to behold thy Redeemer face to

face, to be ever in his presence, and in the vision of that truth, which is the joy of the blessed, and thus, placed among those happy spirits, mayest thou be ever filled with heavenly sweetness. Amen.

Receive thy servant, O Lord, into the place of salvation, which he [*she*] hopes from thy mercy. *R. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell, from all pain and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias, from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. *R. Amen.*

Deliver, O Lord, the soul of thy servant,



as thou deliveredst Isaac from being sacrificed by his father. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom, and the flames of fire. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hand of Pharaoh, king of Egypt. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst the Three Children from the fiery furnace, and from the hands of an unmerciful king. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. *R. Amen.*

And as thou deliveredst that blessed

virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys.  
*R. Amen.*

*Let us pray.*

**W**E commend to thee, O Lord, the soul of this thy servant, and beseech thee, Jesus Christ, Redeemer of the world, that as in mercy to him [*her*] thou becamest man, so now thou wouldst vouchsafe to admit him [*her*] into the number of the blessed. Remember, O Lord, he [*she*] is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, none that can work thy wonders. Let his [*her*] soul find comfort in thy sight, and remember not his [*her*] former sins, nor any of those excesses which he [*she*] has fallen into through the violence of passion and corruption. For although he [*she*] has sinned, he [*she*] hath retained a true faith in thee, Father,

Son, and Holy Ghost ; he [*she*] has had zeal for thy honor, and faithfully adored thee, his [*her*] God and Creator of all things.

Remember not, O Lord, we beseech thee, the sins and ignorance of his [*her*] youth ; but according to thy great mercy, be mindful of him [*her*] in thy eternal glory. Let the heavens be open to him [*her*], and the angels rejoice with him [*her*]. Receive, O Lord, thy servant into thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him [*her*]. Let the holy angels of God meet him [*her*], and bring him [*her*] into the city of the heavenly Jerusalem. May blessed Peter, the apostle to whom were given the keys of the kingdom of Heaven, receive him [*her*]. May holy Paul, the apostle, who was a vessel of election, help him [*her*]. May St. John, the beloved disciple, to whom God revealed the secrets of Heaven, intercede for him [*her*]. May all the holy apostles, to whom was given the power of binding

and loosing, pray for him [*her*]. May all the blessed and chosen servants of God, who in this world have suffered torments for the name of Christ, pray for him [*her*]. That, being delivered from this body of corruption, he [*she*] may be admitted into the kingdom of Heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

[If the dying person be in his senses, the following Acts may be made.]

*An Act of Thanksgiving.*

O MY God! Thou hast created, redeemed, and sanctified me. Thou hast preserved me in many dangers both of soul and body. Thou hast fed me with thy most blessed Body and Blood. Thou hast shown immense patience in bearing with my repeated crimes, and often called me to repentance. For those and all other blessings bestowed on me, a most ungrateful sinner, I offer thee innumerable thanks.

*Act of Resignation.*

O MY God, I cheerfully receive the certain summons of my death. It is a greater happiness to fulfil thy will than to enjoy ten thousand lives. O happy news of my departure! I shall soon hear the choirs of angels sing thy immortal praises. Let slow death hasten on, that dying I may no more offend thee, but live with thee, and love thee eternally.

*Act of Contrition.*

I AM truly and heartily sorry for all my sins, not through the fear of hell, or hope of reward; but for love of thee, my one and only God; and were I beginning, as I am ending my life, I would not offend thee for a thousand worlds. O my God, do not despise a contrite and humble heart.

[If the sick person still continues in distress of agony, it would be proper for the assistants to read again the foregoing Litany and Prayers, as often as may be necessary.]

The soul being now departed, the following Responsory is said.

R. Come to his [*her*] assistance, all ye

saints of God; meet him [*her*], all ye angels of the Lord; \* Receiving his [*her*] soul; \* Presenting it in the sight of the Most High.

*V.* May Christ, who called thee, receive thee, and the angels conduct thee into the bosom of Abraham.

*R.* Receiving his [*her*] soul, and presenting it in the sight of the Most High.

*V.* Eternal rest grant him [*her*], O Lord.

*R.* And let perpetual light shine unto him [*her*]. Presenting it in the sight of the Most High.

*V.* Lord, have mercy on us.

*R.* Christ, have mercy on us.

*V.* Lord, have mercy on us.

Our Father, etc.

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* Eternal rest grant him [*her*], O Lord.

*R.* And let perpetual light shine unto him [*her*].

*V.* From the gates of hell,



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*R.* Deliver his [*her*] soul, O Lord.

*V.* O Lord, hear my prayer.

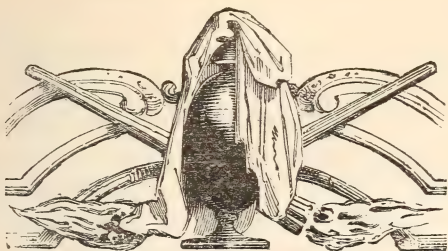
*R.* And let my supplications come to thee.

*Let us pray.*

**T**O thee, O Lord, we commend the soul of thy servant *N.*, that being dead to this world he [*she*] may live to thee. And whatever sins he [*she*] has committed through human frailty, we beseech thee in thy goodness mercifully to pardon, through Christ our Lord. *R.* Amen.

Then, for a conclusion, may be added the following Prayer for the assistants.

**G**RANT, O Lord, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him [*her*]. Give us grace to prepare for that last hour, by a good life, that we may not be surprised by a sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory, through Christ our Lord. *R.* Amen.



## THE LITANY FOR THE DEAD.

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**L**ORD, have mercy on us.  
Christ, have mercy on us.  
Lord, have mercy on us.  
Jesus, receive our prayers.  
Lord Jesus, grant our petitions.

O God, the Father, Creator of the world,  
have mercy on the souls of the faithful  
departed.

O God, the Son, Redeemer of mankind,  
deliver the souls of the faithful departed.

O God, the Holy Ghost, perfecter of  
the elect, accomplish the bliss of the faith-  
ful departed.

Blessed Virgin Mary, who, by the special

privilege of grace, wast triumphantly assumed into the kingdom of thy Son, pray for the souls of the faithful departed.

Blessed angels, who, ordering aright the first act of your will, were fixed forthwith in unchangeable happiness, pray, etc.

Blessed patriarchs, who were filled with joy, when the Desired of Nations put an end to your captivity, pray, etc.

Blessed prophets, who, after patiently awaiting the arrival of the Messias, were at length consoled by a visit from him in person, pray, etc.

Blessed saints, who, at the glorious resurrection of our Saviour, were translated from Limbo, to the visible presence of God, pray, etc.

Blessed apostles, who, at the last day, shall sit to judge the twelve tribes of Israel, pray, etc.

Blessed disciples of our Lord, who followed his steps in the narrow paths of perfection, pray, etc.

Blessed martyrs, who passed through the sea of your own Blood, entering im-

mediately into the land of promise, pray for the souls of the faithful departed.

Blessed confessors, who despised the vanity of the earth, and placed your affections on the joys of Heaven, pray, etc.

Blessed virgins, who, with your lighted lamps, awaited the coming of the heavenly spouse, pray, etc.

O holy saints, who, being freed from all irregular attachments to creatures, were perfectly fitted for an immediate union with your Creator, pray, etc.

Be merciful, O Lord, and pardon their sins.

Be merciful, O Lord, and hear their prayers.

From the shades of death, where the light of thy countenance shineth not, deliver them, O Lord.

From the evils to which a neglect of mortification in this world must expose them in the other, deliver them, O Lord.

From thy displeasure, provoked by negligence and ingratitude, deliver them, O Lord.

From the pains of purgatory, so justly inflicted upon sins that have not been expiated, deliver them, O Lord.

From the torments incomparably greater than the bitterest anguish of this life, deliver them, O Lord.

By the multitude of thy mercies, ever compassionate to human frailties, deliver them, O Lord.

By the virtue of thy Cross, whereon thou reconciledst the world to thy Father, deliver them, O Lord.

By thy victorious descent into hell, to break the chains of death, deliver them, O Lord.

By thy glorious resurrection from the tomb, to open the kingdom of Heaven, deliver them, O Lord.

By thy triumphant ascension into Heaven, to lead captivity captive, deliver them, O Lord.

By thy dread coming to judge the world, deliver them, O Lord.

We, sinners, beseech thee hear us.

That it please thee to hasten the day



when thy faithful shall be delivered from the mansions of sorrow, we beseech thee hear us.

That it please thee to shorten the time of their expiation, and to admit them speedily into thy heavenly sanctuary, we beseech thee hear us.

That it please thee, through the prayers and good works performed in thy Church, to receive them into thy eternal tabernacles, we beseech thee hear us.

That it please thee to accept, in atonement for their sins, the infinite value of thy unbloody sacrifice, we beseech thee hear us.

That the blessed view of Jesus may comfort them, and his unfading glory shine upon them, we beseech thee hear us.

That the whole triumphant Church may soon celebrate their deliverance, and the choirs of angels sing new hymns of joy, on their never-ending happiness, we beseech thee hear us.

That we ourselves may share in their triumph, and unite with all the citizens of



Heaven in eternal alleluias, we beseech thee hear us.

Son of God, we beseech thee hear us.

Lamb of God, who shalt come with glory to judge the living and the dead, give rest to the souls of the faithful departed.

Lamb of God, at whose presence the Heavens and the Earth shall be moved, give rest to the souls of the faithful departed.

Lamb of God, in whose Book of Life the names of thy elect are inscribed, give rest to the souls of the faithful departed.

*The Antiphon.*

**D**ELIVER us, O Lord, from eternal death, in that tremendous day when the Heavens shall be moved, and the earth; whilst thou shalt come to judge the world by fire. We tremble and are sore afraid at the discussion which will take place, and at thy future wrath, when the Heavens shall be moved, and

the earth ; whilst thou shalt come to judge the world by fire.

That day is a day of wrath, of calamity, and of misery—a great and a most bitter day ; whilst thou shalt come to judge the world by fire.

Give them, O Lord, eternal rest ; and let perpetual light shine upon them. Amen.

*Let us pray.*

**O** GOD, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that, by means of pious supplications, they may obtain the pardon which they have ever earnestly desired ; who livest and reignest with the Father in the unity of the Holy Ghost, one God, world without end. Amen.

*A Prayer upon the Day of a Person's  
Decease or Burial.*

**O** GOD, to whom it peculiarly belongeth to have mercy always, and to spare, we humbly beseech thee in be-

half of the soul of thy servant *N.*, which thou hast this day called out of the world, that thou wouldst not deliver it into the hands of the enemy, nor be unmindful of it unto the end; but command it to be received by thy holy angels, and conducted to Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but be put in possession of never-ending felicity, through our Lord Jesus Christ.

*Prayer for those lately departed.*

**O** LORD, we commend unto thy infinite clemency the souls of thy servants lately deceased; pardon them, we beseech thee, in the multitude of thy mercies, the sins which they have committed through human frailty, and grant them eternal life in thy kingdom of bliss. Amen.



# THIRTY DAYS' PRAYER

TO OUR

BLESSED REDEEMER

IN HONOR OF HIS BITTER PASSION.

**O** DEAR Jesus, my blessed Saviour and Redeemer, the sweet comforter of all sad, desolate, and distressed souls: behold thy poor servant, humbly prostrate at the foot of thy holy Cross, bewailing his misery, imploring thy mercy, and beseeching thee to take pity and compassion upon him in this his present and pressing

affliction (infirmity, poverty, temptation, trouble, or whatsoever other spiritual or corporal necessity).

Hear my prayers, O assured refuge of all afflicted wretches! behold my tears, consider my sorrows, and remedy my distresses; for finding myself encompassed with very grievous calamities, by reason of my great crimes, I know not whither to fly for succor, or to whom I may make my moan, but to thee, my meek and merciful Saviour, with a full hope and confidence that thou, O my loving Redeemer, wilt vouchsafe to lend the ears of thy ordinary pity and accustomed clemency to the humble petition of thy poor child; and by that sweetness which thy blessed soul perceived at the time of thy alliance with our human nature, when, resolving with the Father and the Holy Ghost to unite thy divine person to mortal flesh for man's salvation, thou didst send the angel to the Holy Virgin Mary with those happy tidings, and clothing thyself with our human nature, in her chaste womb, remainedst true God

and true man, for the space of nine months, in her sacred womb.

By the anguish thou enduredst when, the time of thy designed passion drawing nigh, thou prayedst to thy eternal Father, that if it might stand with his most divine providence, thou desiredst that that bitter chalice might pass away from thee! yet concluding with a most perfect act of resignation: "Not my will, O heavenly Father, but thine be done."

By the outrageous injuries, shameful disgraces, cruel blows, contumelious blasphemies, forged witnesses, false accusations, and unjust judgments, which thou, innocent Lamb! patiently enduredst; by the shackles which fettered thy limbs, the tears which flowed from thine eyes, the blood which trickled from thy whole body; by the fears, sorrows, and sadness of thy heart; by the shame thou receivedst in being stripped of thy garments, to hang naked on the Cross, in the sight of thy sorrowful Mother, and in the presence of all the people.



By thy royal head crowned with thorns, and smitten with a reed; by thy thirst quenched with vinegar and gall; by thy side opened with a spear, whence issued blood and water, to refresh our souls with that living fountain of thy love and mercy; by the sharp nails wherewith thy tender hands and feet were cruelly pierced and fastened to the Cross; by the recommendation of thy departing soul to thy heavenly Father, saying, "Into thy hands I commend my spirit;" by thy praying for thy enemies, saying, "O Father, forgive them, for they know not what they do;" by thy giving up the ghost, when thou criedst out with a loud voice, "My God, my God, why hast thou forsaken me?" and then, bowing down thy most blessed head to impart the kiss of peace, saidst, "It is consummated."

By the great mercy thou showedst towards the penitent thief, saying, "This day thou shalt be with me in Paradise;" by thy descent into Limbo, and the joy thou didst communicate to the just souls

therein detained ; by the glory of thy triumphant resurrection, and the consoling apparitions thou frequently didst make for forty days' space to thy sacred Virgin Mother, to thy Apostles, and thy other chosen friends and servants ; by thy admirable ascension, when, in the sight of thy Mother and thy Apostles, thou wast elevated into Heaven ; by the miraculous coming down of the Holy Ghost in the form of fiery tongues, whereby thou didst replenish the hearts of thy disciples with thy love, and gavest them strength and courage to plant thy faith in the whole world ; by the dreadful day of general judgment, on which thou art to pass sentence on all mankind.

By all those sorrows, joys, passions, compassions, and whatsoever else is near and dear to thee in heaven and on earth, take pity on me, O compassionate Redeemer ; hear my prayers ; and grant me that for which I now most humbly and heartily petition thee.

Mention here the thing you desire ; or reflect mentally upon it.

**G**IVE me, O gracious Saviour, speedy and efficacious feelings of thy divine succor and comfort, who, according to the accustomed sweetness of thy tender heart, art wont to grant the requests of them who really fear and love thee, even to their own soul's desire and satisfaction ; bestow on me, also, O my blessed Lord Jesus, a constant faith, a confident hope, a perfect charity, a cordial contrition, a sincere confession, a competent satisfaction, a diligent custody of myself from future failings, a heroic contempt of the world, a complete conquest of my passions, a zealous imitation of thy exemplary life and conversation, an entire accomplishment of my vows, an absolute mortification of my self-will, a willing readiness to die for thy love and honor, a final perseverance in grace and good works, a happy departure of my soul out of this world, with my perfect senses about me, thy holy

sacraments to strengthen me; thyself, O dear Jesus, to comfort me; thy sacred Virgin Mother, with the saints, my particular patrons, to pray for me, and my good angel to conduct me to eternal rest, eternal life, eternal happiness. Amen.





THE ROSARY OF THE  
BLESSED NAME OF JESUS.

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**I**N the name of the Father, and of the  
Son, and of the Holy Ghost. Amen.  
Thou, O Lord, wilt open my heart.  
And my tongue shall announce thy praise.  
Incline unto my aid, O God.  
O Lord, hasten to help me.  
Glory be to the Father, and to the Son,  
and to the Holy Ghost.



As it was at the beginning, is now, and ever shall be. Amen.

THE FIVE MYSTERIES OF THE FIRST PART.

I. *The Incarnation of our Lord Jesus Christ.*

THE MEDITATION.—The Son of God assumes human flesh out of the pure blood of the blessed Mary ever Virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us [ten times]. Glory be to the Father, etc.



II. *The Birth of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world is born for our redemption; his Mother remaining a Virgin.



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O Jesus, Son of David, have mercy on us [ten times]. Glory be to the Father, etc.

III. *The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.—Our Saviour being eight days old, begins to suffer for our sins, and his Blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us [ten times]. Glory be to the Father, etc.

IV. *Our Lord Jesus Christ found in the Temple.*

THE MEDITATION.—Our Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us [ten times]. Glory be to the Father, etc.



*V. The Baptism of our Lord Jesus Christ.*

THE MEDITATION.—The Saviour of the world is baptized by St. John. The Eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us [ten times]. Glory be to the Father, etc.

*The Prayer.*

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in Heaven, on earth, or in hell; who, at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed Mary ever Virgin, and thus becamedst

the Son of David ; whose birth gladdened men and angels ; who began so early to suffer for us, and to shed on our account that Blood that washeth away the sins of the world ; whose immortal wisdom appeared at the age of twelve years ; to whose baptism all Heaven was attentive ; grant us to celebrate those mysteries to thy honor and our own salvation ; who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE SECOND  
PART.

I. *Our Saviour Washes his Disciples' Feet.*

THE MEDITATION.—Our Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom Heaven and earth adore.

O Jesus of Nazareth, King of the Jews, have mercy on us [ten times].

Glory be to the Father, etc.

II. *The Prayer of our Lord Jesus Christ  
in the Garden.*

THE MEDITATION. — Our Saviour, knowing his Passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father that the bitter chalice might pass away from him.

O Jesus of Nazareth, King of the Jews, have mercy on us [ten times].



III. *Our Saviour Apprehended.*

THE MEDITATION. — Our Saviour, as if he had been no more than man, yields to the power of men, and permits himself,

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for our redemption, to be apprehended as if he were a malefactor.

O Jesus of Nazareth, King of the Jews,  
have mercy on us [ten times].

Glory be to the Father, etc.



IV. *Our Saviour Carries his Cross.*

THE MEDITATION.—Our Saviour, being torn with scourges and pierced with thorns, to expiate our sins, is obliged to carry the Cross on which he is to die, and moves on, laboring with sorrow, towards the place of execution.

O Jesus of Nazareth, King of the Jews,  
have mercy on us [ten times].

Glory be to the Father, etc.

*V. The Descent of our Saviour into Hell.*

THE MEDITATION.—The soul of our Saviour being separated by death from the body, descends to that place where the Saints were expecting his redemption.

O Jesus of Nazareth, King of the Jews, have mercy on us [ten times].

*The Prayer.*

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in Heaven, on earth, or in hell; whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures; in thy distress, and prayer, and bloody sweat; in thy being secured, and brought before courts as a criminal; in thy bearing the load of the Cross; and in the separation of thy Soul from thy Body, and its descent into the regions below; grant to us to celebrate those mysteries to thy honor



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and our own salvation; who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.—The Soul of our Lord Jesus Christ, which had been separated from the Body, is reunited to it by a miracle of the Almighty power; and that body which had been dead rises to die no more.

O Jesus, Son of the living God, have mercy on us [ten times].

Glory be to the Father, etc.

II. *The Ascension of our Lord Jesus Christ.*

THE MEDITATION.—The Body of our Lord Jesus Christ ascends into the highest Heaven, where the Saviour of mankind sits at the right hand of God, the Almighty Father.

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O Jesus, Son of the living God, have mercy on us [ten times].

Glory be to the Father, etc.



*III. Our Lord Jesus Christ sends down  
the Holy Ghost.*

THE MEDITATION.—Our Saviour, now seated on the right hand of God, his Almighty Father, sends down the Holy Ghost to inspire and animate his disciples, that they may be qualified to publish to mankind his Cross and his glory.

O Jesus, Son of the living God, have mercy on us [ten times].

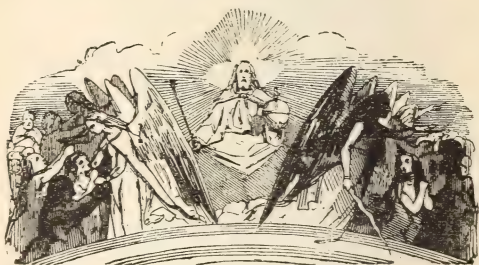
Glory be to the Father, etc.

IV. *Our Lord Jesus Christ Crowning the Blessed Virgin and Saints.*

THE MEDITATION.—Our Saviour, having by his passion, resurrection, and ascension, opened the way for the sons of Adam to Heaven, which they had lost by sin, bestows on his Mother and his saints crowns of immortal glory.

O Jesus, Son of the living God, have mercy on us [ten times].

Glory be to the Father, etc.



V. *Our Lord Jesus Christ coming to Judgment.*

THE MEDITATION.—Our Saviour will come in power and majesty, to judge the

living and the dead, and to render to every one according to his works.

O Jesus, Son of the living God, have mercy on us [ten times].

Glory be to the Father, etc.

*The Prayer.*

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in Heaven, on earth, or in hell; whose murdered Body, consigned to the grave, the Almighty raised from death, glorious and immortal; who, by thy ascension, triumphedst over death, and ledst captivity captive; who, according to thy promise, didst send down the Spirit that proceedeth from the Father and thee, the Comforter and Enlivener; who, stretching forth the bounty of thy Almighty hand, didst shed upon the chosen children of Adam that glory which neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man to conceive; and who will come forth in power and

majesty, to judge the living and the dead ; before whose throne all mortals shall appear ; grant us to celebrate those mysteries to thy honor and our own salvation ; who, with the Father and the Holy Ghost, livest and reignest one God, for all eternity. Amen.

\* \* \* The repetition of the above prayers or meditations is not absolutely necessary. Those who cannot meditate on the mysteries may say the Creed beforehand, in this Rosary, and in that of the Blessed Virgin. The works belonging to them do not bind under any sin.

Those who are in the Society of the Rosary of the Name of Jesus, may have a plenary indulgence on New Year's Day, the same that is granted in the year of Jubilee ; also on every second Sunday of the month, at the time of being received into the Society, at the article of death, and on each day of the Fifteen Mysteries.







**OUR  
FATHER**

who art in

Heaven, Hallowed be  
Thy Name. Thy Kingdom  
Come, Thy Will Be Done on  
Earth As it is in Heaven; Give  
us this Day our Daily Bread;  
And forgive Us our Trespases  
as We Forgive them that Tres-  
pass Against us: And lead us  
Not into Temptation, But Deli-  
ver us from Evil. **AMEN**



ROSARY OF THE  
BLESSED VIRGIN.

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The Joyful Mysteries, assigned for Mondays and Thursdays throughout the year, the Sundays of Advent, and after Epiphany, till Lent.

**I**N the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*V.* Hail, Mary, full of grace, our Lord is with thee.

*R.* Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

*V.* Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be to the Father, etc.

As it was in the beginning, etc.

Alleluia, or, Praise be to thee, O Lord,  
King of eternal glory.

*The First Mystery—The Annunciation.*

THE MEDITATION.—Let us contemplate in this mystery how the angel Gabriel saluted our blessed Lady with the title Full of Grace, and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Then say Our Father, etc., once ; Hail, Mary [ten times].

*The Prayer.*

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was

so happily begun, obtain for us, by thy intercession, light to know this so great benefit which he hath bestowed upon us, vouchsafing in it to make himself our brother, and thee, his own most beloved Mother, our mother also. Amen.

*The Second Mystery—The Visitation.*

THE MEDITATION.—Let us contemplate in this mystery how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

*The Prayer.*

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. Amen.

*The Third Mystery—The Nativity.*

THE MEDITATION.—Let us contemplate in this mystery how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

*The Prayer.*

**O** MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest unto the world thy Son, our Saviour, we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

*The Fourth Mystery—The Presentation.*

THE MEDITATION.—Let us contemplate in this mystery how the most



blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his hands.

*The Prayer.*

O HOLY Virgin, admirable Mistress, and Pattern of Obedience, who didst present in the temple the Lord of the Temple, obtain for us, of thy beloved Son, that with holy Simeon and devout Anne, we may praise and glorify him for ever. Amen.

*The Fifth Mystery—The Finding in the Temple.*

THE MEDITATION.—Let us contemplate in this mystery how the blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the fourth day in the temple, in the midst of



the doctors, disputing with them, being then but twelve years old.

*The Prayer.*

**M**OST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy, wherewith thy soul was ravished in finding thy beloved Son in the temple, in the midst of the doctors, disputing with them, obtain of him for us to seek him and to find him in the Holy Catholic Church, that we may never be separated from him. Amen.

*Salve Regina.*

**H**AIL! holy Queen, Mother of Mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn then, most gracious Advocate, thy eyes of mercy towards us, and after this our exile, show to us the blessed fruit of thy womb, Jesus, O most clement,

most pious, and most sweet Virgin Mary.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*Let us pray.*

**H**EAR, O merciful God, the prayers of thy servants, that we who meet together in the society of the most holy Rosary of the Blessed Virgin Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. Amen.

**O** GOD, whose only begotten Son, by his life, death, and resurrection has purchased for us the rewards of eternal life, grant, we beseech thee, that meditating upon those mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise : through the same Christ our Lord. Amen.

## THE DOLOROUS, OR SORROWFUL MYSTERIES,

For Tuesdays and Fridays throughout the year,  
and the Sundays in Lent.

*The First Mystery—The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus was so afflicted for us in the Garden of Gethsemani, that his Body was bathed in a bloody sweat, which ran trickling down in great drops unto the ground.

Our Father, etc., once ; Hail Mary, etc., ten times.

*The Prayer.*

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always and in all things conform and subject ourselves to the will of God. Amen.

*The Second Mystery—The Scourging of  
Jesus at the Pillar.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus Christ was most cruelly scourged in Pilate's house: the number of stripes they gave him being about five thousand, as it was revealed to St. Bridget.

*The Prayer.*

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us grace that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

*The Third Mystery—The Crowning of  
Jesus with Thorns.*

THE MEDITATION.—Let us contemplate in this mystery how those cruel

ministers of Satan platted a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ.

*The Prayer.*

**O** MOTHER of our eternal Prince and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that, by thy intercession, we may be delivered here from all motions of pride, and in the day of judgment from that confusion which our sins deserve. Amen.

*The Fourth Mystery—Jesus Carrying his Cross.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus Christ (being sentenced to die) bore with great patience the cross which was laid upon him for his greater torment and ignominy.

*The Prayer.*

**O** HOLY Virgin, example of patience, by the most painful carrying of the Cross, on which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our lives. Amen.

*The Fifth Mystery—The Crucifixion.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus Christ, being come to Mount Cavalry, was stript of his clothes, and his hands and his feet most cruelly nailed to the Cross, in the presence of his most afflicted Mother.

*The Prayer.*

**H**OLY Mary, Mother of God, as the Body of thy beloved Son was for us extended on the Cross, so may our desires be daily more and more stretched out in his service, and our hearts wounded



with compassion of his most bitter passion; and thou, O most Blessed Virgin, vouchsafe to negotiate for and with us the work of our salvation, by thy powerful intercession. Amen.

Glory be to the Father, etc.

Hail, Holy Queen, etc., with the verse and prayer as before.

#### THE GLORIOUS MYSTERIES,

For Wednesdays and Saturdays throughout the Year, and Sundays after Easter, and Advent,

#### *The First Mystery—The Resurrection.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, etc., once; Hail Mary, etc., ten times.

#### *The Prayer.*

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in

the resurrection of thy only beloved Son, we beseech thee obtain of him, for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in pursuit of the only true and solid joys of Heaven. Amen.

*The Second Mystery—The Ascension.*

THE MEDITATION.—Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into Heaven, attended by angels, in sight of his most holy Mother, and his apostles and disciples, to the great admiration of them all.

*The Prayer.*

O MOTHER of God, comfort of the afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy

the benefit of his blessing here on earth, and hereafter in Heaven. Amen.

*The Third Mystery—The Descent of the Holy Ghost.*

THE MEDITATION.—Let us contemplate in this mystery how our Lord Jesus Christ, being seated on the right hand of God, sent (as he had promised) the Holy Ghost upon his apostles, who, after he ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of his promise.

*The Prayer.*

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

*The Fourth Mystery—The Assumption.*

THE MEDITATION.—Let us contemplate in this mystery how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into Heaven, accompanied by the holy angels.

*The Prayer.*

**O** MOST prudent Virgin, who, entering into the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us in the hour of our death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of eternal life. Amen.

*The Fifth Mystery—The Crowning of the Blessed Virgin.*

THE MEDITATION.—Let us contemplate in this mystery how the glorious Virgin Mary was, with great jubilee and exultation of the whole court of Heaven,

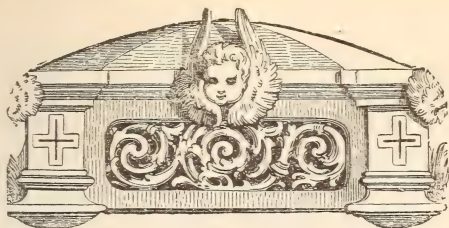
and particular glory of all the Saints, crowned by her Son with the brightest diadem of glory.

*The Prayer.*

**O** GLORIOUS Queen of all the heavenly citizens, we beseech thee accept this Rosary, which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Hail, Holy Queen, etc., with the verse and prayer as before.





## CONFRATERNITY OF THE ROSARY.

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**T**HE object of this Confraternity is to recite the Rosary of the Blessed Virgin. To gain the indulgences the members must recite the whole Rosary at least once a week, meditate on the mysteries and carry the blessed beads.

**INDULGENCES.**—On reception, death, on the first Sunday of the month, on the third Sunday of April, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Christmas, Patronal Feast of the Church, Sunday after Assumption, Nativity of the Blessed Virgin, and Good Friday, and on all the Feasts of the Blessed Virgin, if they visit a chapel of the Rosary. All the indulgences of the Stations of Rome, by visiting five altars in the Church of the Rosary, or if but one, that altar five times. Many partial indulgences.



## 458 *Confraternity of the Rosary.*

N.B.—The faithful, generally, on the usual conditions, gain a plenary indulgence in the church or chapel of the Rosary on Sundays in Lent, Easter, Pentecost, Trinity, Corpus Christi, first Sunday of October, and Feasts of St. Dominic, St. Thomas Aquinas, St. Vincent Ferrer, and other saints of the Dominican Order.

### CONFRATERNITY OF THE LIVING ROSARY.

THE object is to recite the Rosary in circles of fifteen, each member reciting one decade, with the Our Father, and a Glory be to the Father, etc.

INDULGENCES.—Plenary, on first festival after admission, on the third Sunday in each month, Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Pentecost, and Trinity, and on all the festivals of the Blessed Virgin. Partial indulgences, one hundred days each day if part recited.

### THE SCAPULAR.

THE Scapular is not only the badge of our love for the holy Mother of God, but a

sweet pledge of her protection in life and at death. It establishes a spiritual affinity between those who receive it, and the Society of the Blessed Virgin of Mount Carmel, whereby they are admitted to a participation of the suffrages, prayers, fasts, vigils, masses, and the other good works performed by the religious of that holy Order.

They who are received into the Confraternity of the Scapular by a priest, who has received for that purpose a special power, partake of all the privileges and indulgences attached to it, provided they wear the Scapular constantly. No other obligations are imposed, no special prayers are prescribed.

In order to gain the plenary indulgences, besides Confession and Communion, the members ought to visit a church or chapel of Carmelite friars or sisters, and there pray according to the intention of the sovereign Pontiff. Those who are unable to comply with this condition, should have it commuted into some other pious work, by a priest who has a special faculty for that purpose.

A plenary indulgence is granted to the members of this association :

1. On the day of their reception.

2. On the Feasts of the Blessed Virgin Mary of Mount Carmel, the 16th day of July, or on the following Sunday.

3. On the Feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation, and Immaculate Conception, of the Blessed Virgin Mary.

4. On the Feasts of St. Joseph, St. Teresa, St. Ann, St. Andrew Corsini, St. Mary Magdalen of Pazzi, St. Angela M., 5th of May, St. Albert, 7th August.

5. At the article of death ; provided the sick person, having the Scapular on, with sincere contrition, if confession be impossible, devoutly pronounce the most holy name of Jesus.

#### CONFRATERNITY OF THE SCAPULAR OF OUR LORD'S PASSION, OR RED SCAPULAR.

**T**HIS Scapular is given by the Priests of the Mission, and those who wear it can gain a plenary indulgence every Friday, on the usual conditions, and meditating on the passion of our Lord, and several partial indulgences.

ARCH-CONFRATERNITY OF THE IMMACULATE HEART OF MARY.

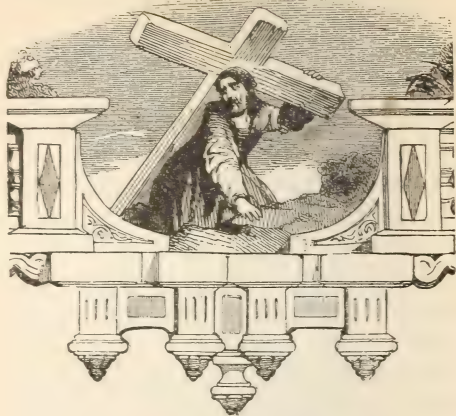
**O**BJECT.—The object of this is to pray for the conversion of sinners.

**PRACTICES.**—The members should daily recite one Hail Mary for the intentions of the Arch-Confraternity, and, as much as possible, join in the public exercises. They must also wear a Miraculous Medal, and frequently say the prayer.

**INDULGENCES.** — Plenary, on admission, at death on pronouncing the name of Jesus, on Sunday before Septuagesima, Circumcision, Candlemas, Assumption, Nativity, Annunciation, Conception, and Seven Dolors of the Blessed Virgin, Conversion of St. Paul, and Feast of St. Mary Magdalen, and on the anniversary of baptism.

**PARTIAL.**—An indulgence of five hundred days for those who hear mass in the chapel of the Arch-Confraternity on Saturday.





THE STATIONS,  
OR THE  
HOLY WAY OF THE CROSS.

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THE Way of the Cross, in its present form, was instituted in the middle of the fourteenth century, by the Franciscans. The Sovereign Pontiffs have attached to it many indulgences, which are too numerous to mention here. Any one who is in a state of grace may gain these indulgences by making the

round of these fourteen stations, meditating before each one upon the mystery it represents. No form of prayer is required, nor is it necessary that these meditations should be long. As for those to whom it is impossible to fulfil these conditions, either because they cannot meditate, or are unable to visit the stations, they may make the Way of the Cross in another manner, by means of a crucifix, indulgenced for this purpose. These gain all the indulgences by holding the crucifix in their hand, and reciting fourteen times the Pater, Ave, and Gloria ; then five times Pater, Ave, and Gloria, in honor of the five wounds of our Lord ; and finally, one Pater, Ave, and Gloria, for the intention of the Sovereign Pontiff.







## PRAYERS FOR THE STATIONS,

BY ST. ALPHONSUS LIGUORI.

### *Prayer before the High Altar.*

**O** JESUS Christ, my Lord, with what great love thou didst pass over this painful road, which led thee to death! and I—how often have I abandoned thee! But now I love thee with my whole soul, and because I love thee, I am sincerely

sorry for having offended thee. My Jesus, pardon me, and permit me to accompany thee in this journey. Thou art going to die for love of me, and it is my wish also, O my dearest Redeemer, to die for love of thee. O yes, my Jesus, in thy love I wish to live, in thy love I wish to die.

FIRST STATION.

Jesus is condemned to Death.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross. (Pause awhile.)

**M**Y adorable Jesus, it was not Pilate; no, it was my sins that condemned thee to die. I beseech thee, by the merits of this sorrowful journey, to assist my soul in her journey toward eternity. I

love thee, my beloved Jesus; I love thee more than myself; I repent with my whole heart, of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

## SECOND STATION.

Jesus is made to bear his Cross.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, in making this journey with the Cross on his shoulders, thought of us, and offered for us, to his Father, the death he was about to undergo. (Pause awhile.)

**M**Y most beloved Jesus! I embrace all the tribulations thou hast destined for me, until death. I beseech thee, by the merits of the pain thou didst suffer in carrying thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love thee, my dear Jesus, above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always, and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

### THIRD STATION.

Jesus falls the first time under his Cross.

*V.* We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.

Consider this first fall of Jesus under his Cross. His flesh was torn by the scourges, his head crowned with thorns, and he had lost a great quantity of blood. He was so weakened he could scarcely walk, and yet he had to carry this great load upon his shoulders. The soldiers struck him rudely, and thus he fell several times. (Pause awhile.)

**M**Y Jesus, it is not the weight of the Cross, but of my sins, which has made thee suffer so much pain. Ah! by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love thee, O my Jesus; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

FOURTH STATION.

Jesus meets his afflicted Mother.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider the meeting of the Son and the Mother, which took place on this journey. Their looks became like so many arrows to wound those hearts which loved each other so tenderly. (Pause awhile.)

**M**Y sweet Jesus, by the sorrow thou didst experience in this meeting, grant me the grace of a truly devoted love for thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the passion of thy Son. I love thee, my dear Jesus, above all things; I repent of ever having offended thee. Never permit me to separate myself from thee again.



Grant that I may love thee always ; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour ;  
Let me die, O Lord, with thee.

#### FIFTH STATION.

The Cyrenian helps Jesus to carry his Cross.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing he would die on the way, when they wished him to die the ignominious death of the Cross, constrained Simon the Cyrenian, to carry the Cross behind our Lord. (Pause awhile.)

**M**Y most beloved Jesus, I will not refuse the Cross as the Cyrenian did ;

I accept it; I embrace it. I accept in particular the death thou hast destined for me, with all its pains; I unite it to thy death; I offer it to thee. Thou hast died for love of me; I will die for love of thee. Help me by thy grace. I love thee, my dear Jesus above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

#### SIXTH STATION.

Veronica wipes the face of Jesus.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how the holy woman named Veronica, seeing Jesus so ill-used, and his face bathed in sweat and blood, presented him with a towel, with which he wiped his adorable face, leaving on it the impression of his holy countenance. (Pause awhile.)

**M**Y most beloved Jesus, thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received thy grace in baptism; but I have disfigured it since by my sins; thou alone, my Redeemer, canst restore it to its former beauty. Do this by thy passion, O Jesus. I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again; grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

SEVENTH STATION.

Jesus falls the second time.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider the second fall of Jesus under the Cross ; a fall which renews the pain of all the wounds of his head and members. (Pause awhile.)

**M**Y most sweet Jesus, how many times thou hast pardoned me, and how many times have I fallen again, and begun again to offend thee ! O, by the merits of this second fall, give me the necessary helps to persevere in thy grace until death. Grant that in all temptations which assail me, I may always commend myself to thee. I love thee, my dear Jesus, above all things ; I repent with my whole heart of having offended thee. Never permit me to separate myself from

thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

#### EIGHTH STATION.

Jesus speaks to the daughters of Jerusalem.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how these women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as he walked along. "My children," said he, "weep not for me, but for your children." (Pause awhile.)

**M**Y Jesus, laden with sorrows, I weep for the offences I have committed against thee, because of the pains they

have deserved, and still more because of the displeasure they have caused thee, who hast loved me so much. It is thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love thee more than myself; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

NINTH STATION.

Jesus falls the third time.

V. We adore thee, O Christ, and praise thee.

R. Because by thy holy Cross thou hast redeemed the world.



Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of his executioners excessive, who tried to hasten his steps when he could scarcely move. (Pause awhile.)

**A**H, my outraged Jesus, by the merits of the weakness thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise thy friendship. I love thee, dear Jesus, above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

TENTH STATION.

Jesus is stripped of his garments.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to his torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated. (Pause awhile.)

**M**Y innocent Jesus, by the merits of the torment thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in thee, who art so worthy of my love. I love thee, O Jesus, above all things; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant

that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

#### ELEVENTH STATION.

Jesus is nailed to the Cross.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after being thrown on the Cross, extended his hands, and offered to his eternal Father the sacrifice of his life for our salvation. These barbarians fastened him with nails, and then, securing the Cross, allowed him to die with anguish on this infamous gibbet. (Pause awhile.)

**M**<sup>Y</sup> Jesus, loaded with contempt, nail my heart to thy feet, that it may

ever remain there, to love thee, and never quit thee again. I love thee more than myself; I repent with my whole heart of having offended thee. Never permit me to separate myself from thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou to suffer,  
Goest forth, for love of me,  
By thy death to be my Saviour;  
Let me die, O Lord, with thee.

• TWELFTH STATION.

Jesus dies on the Cross.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned himself to the weight of this body, bowed his head and died. (Pause awhile.)

O MY dying Jesus, I kiss devoutly the Cross on which thou didst die for love of me. I have merited by my sins to die a miserable death, but thy death is my hope. Ah! by the merits of thy death, give me grace to die embracing thy feet, and burning with love to thee. I commit my soul into thy hands. I love thee, O Jesus, above all things; I repent of ever having offended thee. Permit not that I ever offend thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou hast suffered  
On the Cross, for love of me,  
Dying for my soul's salvation;  
Let me die, O Lord, with thee.

#### THIRTEENTH STATION.

Jesus is taken down from the Cross.

V. We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how our Lord, having expired, two of his disciples, Joseph and Nicodemus, took him down from the Cross, and placed him in the arms of his afflicted Mother, who received him with unutterable tenderness, and pressed him to her bosom. (Pause awhile.)

**O** MOTHER of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And thou, my Redeemer, since thou hast died for me, permit me to love thee; for I wish but thee, and nothing more. I love thee, my Jesus, above all things; I repent of ever having offended thee. Never permit me to offend thee again. Grant that I may love thee always; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Dearest Jesus, thou hast suffered  
On the Cross, for love of me,  
Dying for my soul's salvation;  
Let me die, O Lord, with thee.



FOURTEENTH STATION.

Jesus is placed in the Sepulchre.

*V.* We adore thee, O Christ, and praise thee.

*R.* Because by thy holy Cross thou hast redeemed the world.

Consider how the disciples carried the body of Jesus to bury it, accompanied by his holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

**A** H my buried Jesus ! I kiss the stone that incloses thee. But thou didst rise again the third day. I beseech thee by thy resurrection, make me rise glorious with thee at the last day, to be always united with thee in Heaven, to praise thee, and love thee for ever. O Jesus, I love thee, and I repent of ever having offended thee. Permit not that I ever offend thee again. Grant that I may love thee ; and then do with me what thou wilt.

Our Father. Hail Mary. Glory be, etc.

Jesus ! for love of me thou diedst on Calvary ; Grant me to live, suffer, and die with thee.

*The Memorare.*

**R**EMEMBER, Mary, tenderest heart-  
ed Virgin, how from old the ear  
hath never heard that he who ran to thee  
for refuge, implored thy help and sought  
thy prayers, was forsaken of God. Virgin  
of virgins, Mother, emboldened by this  
confidence, I fly to thee, to thee I come,  
and in thy presence I, a weeping sinner,  
stand. Mother of the Word Incarnate,  
O cast not away my prayer ; but in thy  
pity hear and answer. Amen.





VESPERS,  
OR EVEN-SONG  
FOR SUNDAYS.

*Pater noster, Ave Maria, in secret.*

**V**. DEUS, in adjutorium meum  
intende.

*R.* Domine, ad adjuvandum me fes-  
tina.



VESPERS,  
OR EVEN-SONG  
FOR SUNDAYS.

Our Father, Hail Mary, in secret.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

*V.* Gloria Patri, et Filio, et Spiritui Sancto.

*R.* Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said :

Laus tibi, Domine, Rex æternæ gloriæ :

*Ant.* Dixit Dominus.

In Paschal Time, the Psalms are all said under this one Antiphon : *Alleluia.*

PSALMUS CIX. *Dixit Dominus.*

**D**IXIT Dominus Domino meo :  
Sede a dextris meis :

Donec ponam inimicos tuos : scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end. Amen.

Alleluia.

From Septuagesima to Palm Sunday, inclusively, is said:

Praise be to thee, O Lord, King of everlasting glory.

*Ant.* The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon: *Alleluia.*

PSALM CIX. *Dixit Dominus.*

THE Lord said to my Lord: Sit thou at my right hand,  
Until I make thy enemies thy footstool.

The Lord will send forth the



ex Sion : dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum : ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum : Tu es sacerdos in æternum, secundum ordinem Melchisedech.

Dominus a dextris tuis : confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : conquassabit capita in terra multorum.

De torrente in via bibet : propterea exaltabit caput.

Gloria Patri, etc.

*Ant.* Dixit Dominus Domino meo :  
Sede a dextris meis.

*An.* Fidelia.

sceptre of thy power out of Sion : rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints : from the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent : Thou art a priest forever according to the order of Melchisedech.

The Lord at thy right hand hath broken kings in the day of his wrath.

He shall judge among the nations, he shall fill ruins, he shall crush the heads in the land of many.

He shall drink of the torrent in the way : therefore shall he lift up his head.

Glory be to the Father, etc.

*Ant.* The Lord said to my Lord : Sit thou at my right hand.

*Ant.* Faithful.

PSALMUS CX. *Confitebor tibi.*

**C**ONFITEBOR tibi, Domine, in toto corde meo : in concilio justorum, et congregatione.

Magna opera Domini : exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus : escam dedit timentibus se.

Memor erit in sæculum testamenti sui : virtutem operum suorum annuntiabit populo suo :

Ut det illis hæreditatem gentium : opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus ; confirmata in sæculum sæculi : facta in veritate et æquitate.

PSALM CX. *Confitebor tibi.*

**I** WILL praise thee, O Lord, with my whole heart : in the council of the just and in the congregation.

Great are the works of the Lord : sought out according to all his wills.

His work is praise and magnificence : and his justice endureth forever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : he hath given food to them that fear him.

He will be mindful forever of his covenant : he will show forth to his people the power of his works :

That he may give them the inheritance of the Gentiles : the works of his hands are truth and judgment.

All his commandments are faithful : confirmed forever and ever : made in truth and equity.

Redemptionem misit populo suo :  
mandavit in æternum testamentum  
suum.

Sanctum et terribile nomen ejus :  
initium sapientiæ timor Domini.

Intellectus bonus omnibus facienti-  
bus eum : laudatio ejus manet in  
sæculum sæculi.

Gloria Patri, etc.

*Ant.* Fidelia omnia mandata ejus,  
confirmata in sæculum sæculi.

*Ant.* In mandatis.

PSALM CXI. *Beatus vir.*

**B**EATUS vir qui timet Dominum :  
in mandatis ejus volet nimis.

Potens in terra erit semen ejus :  
generatio rectorum benedicetur.

He hath sent redemption to his people ; he hath commanded his covenant for ever.

Holy and terrible is his name : the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it : his praise continueth forever and ever.

Glory be to the Father, etc.

*Ant.* Faithful are all his commandments ; they stand fast forever and ever.

*Ant.* In his commandments.

PSALM CXI. *Beatus vir.*

**B**LESSED is the man that feareth the Lord ; he shall delight exceedingly in his commandments.

His seed shall be mighty upon earth : the generation of the righteous shall be blessed.



Gloria et divitiæ in domo ejus :  
et justitia ejus manet in sæculum  
sæculi.

Exortum est in tenebris lumen  
rectis : misericors, et miserator, et  
justus.

Jucundus homo qui miseretur et  
commodat, disponet sermones suos  
in judicio : quia in æternum non com-  
movebitur.

In memoria æterna erit justus : ab  
auditione mala non timebit.

Paratum cor ejus sperare in Do-  
mino, confirmatum est cor ejus : non  
commovebitur donec despiciat inimicos  
suos.

Dispersit, dedit pauperibus ; justitia  
ejus manet in sæculum sæculi : cornu  
ejus exaltabitur in gloria.

Peccator videbit et irascetur ; den-

Glory and wealth shall be in his house : and his justice remaineth forever and ever.

To the righteous a light hath arisen up in darkness : he is merciful, and compassionate, and just.

Acceptable is the man that showeth mercy, and lendeth : he shall order his words with judgment : because he shall not be moved forever.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord : his heart is strengthened : he shall not be moved until he look over his enemies.

He hath distributed : he hath given to the poor : his justice remaineth forever and ever : his horn shall be exalted in glory.

The wicked shall see and shall be

ibus suis fremet et tabescet : desiderit-  
um peccatorum peribit.

Gloria Patri, etc.

*Ant.* In mandatis ejus cupit nimis.

*Ant.* Sit nomen Domini.

PSALM CXII. *Laudate, pueri.*

**L**AUDATE, pueri, Dominum :  
laudate nomen Domini.

Sit nomen Domini benedictum : ex  
hoc nunc et usque in sæculum.

A solis ortu usque ad occasum :  
laudabile nomen Domini.

Excelsus super omnes gentes Do-  
minus : et super cœlos gloria ejus.

Quis sicut Dominus Deus noster,  
qui in altis habitat : et humilia respicit  
in cœlo et in terra?

angry, he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory be to the Father, etc.

*Ant.* In his commandments he hath great delight.

*Ant.* Blessed be the name.

PSALM CXII. *Laudate, pueri.*

**P**RAISE the Lord, ye children :  
praise ye the name of the Lord.

Blessed be the name of the Lord :  
from henceforth now and forever.

From the rising of the sun unto the  
going down of the same, the name of  
the Lord is worthy of praise.

The Lord is high above all nations,  
and his glory above the heavens.

Who is like unto the Lord our God,  
who dwelleth on high, and looketh  
down on the low things in heaven and  
in earth ?

Suscitans a terra inopem : et de  
stercore erigens pauperem :

Ut collocet eum cum principibus :  
cum principibus populi sui.

Qui habitare facit sterilem in domo :  
matrem filiorum lætantem.

Gloria Patri, etc.

*Ant.* Sit nomen Domini benedic-  
tum in sæcula.

*Ant.* Nos qui vivimus.

PSALM CXIII. *In exitu Israel.*

**I**N exitu Israel de Ægypto : domus  
Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus :  
Israel potestas ejus.

Mare vidit et fugit : Jordanis con-  
versus est retrorsum.

Raising up the needy from the earth, and lifting the poor out of the dung-hill :

That he may place him with princes : with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

*Ant.* Blessed be the name of the Lord forever.

*Ant.* We who live.

PSALM CXIII. *In exitu Israel.*

**W**HEN Israel came out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled : Jordan was turned back.



Montes exultaverunt ut arietes : et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : et tu Jordanis, quia conversus es retrorsum ?

Montes, exultastis sicut arietes : et colles, sicut agni ovium ?

A facie Domini mota est terra : a facie Dei Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : nequando dicant gentes, Ubi est Deus eorum ?

Deus autem noster in cœlo : omnia quæcumque voluit fecit.

The mountains skipped like rams :  
and the hills like the lambs of the  
flock.

What ailed thee, O thou sea, that  
thou didst flee : and thou, O Jordan,  
that thou wast turned back ?

Ye mountains, that ye skipped like  
rams : and ye hills like the lambs of  
the flock ?

At the presence of the Lord the  
earth was moved : at the presence of  
the God of Jacob :

Who turned the rock into pools of  
water : and the stony hills into foun-  
tains of waters.

Not unto us, O Lord, not unto us :  
but unto thy name give glory.

For thy mercy and for thy truth's  
sake : lest the Gentiles should say,  
Where is their God ?

But our God is in heaven : he hath  
done all things whatsoever he would.

Simulacra gentium argentum et aurum : opera manuum hominum.

Os habent, et non loquentur : oculos habent et non videbunt.

Aures habent, et non audient : nares habent, et non odorabunt.

Manus habent, et non palpabunt : pedes habent et non ambulabunt : non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Domus Israel speravit in Domino : adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino : adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino : adjutor eorum et protector eorum est.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let those that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and protector.

The house of Aaron hath hoped in the Lord: he is their helper and protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri : et benedixit nobis.

Benedixit domui Israel : benedixit domui Aaron.

Benedixit omnibus qui timent Dominum ; pusillis cum majoribus.

Adjiciat Dominus super vos : super vos, et super filios vestros.

Benedicti vos a Domino : qui fecit cœlum et terram.

Cœlum cœli Domino : terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine ; neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino : ex hoc nunc et usque in sæculum.

Gloria Patri, etc.

*Ant.* Nos qui vivimus, benedicimus Domino.

The Lord hath been mindful of us :  
and hath blessed us :

He hath blessed the house of Israel :  
he hath blessed the house of Aaron.

He hath blessed all that fear the  
Lord : both little and great.

May the Lord add blessings upon  
you : upon you, and upon your children.

Blessed be you of the Lord : who  
made heaven and earth.

The heaven of heavens is the Lord's :  
but the earth he hath given to the  
children of men.

The dead shall not praise thee, O  
Lord : nor all of them that go down  
to hell.

But we that live, bless the Lord :  
from this time now and for ever.

Glory be to the Father, etc.

*Ant.* We who live, bless the Lord.



Instead of this, the following is often said :

PSALM CXVI. *Laudate Dominum.*

**L**AUDATE Dominum, omnes  
gentes : laudate eum, omnes po-  
puli :

Quoniam confirmata est super nos,  
misericordia ejus : et veritas Domini  
manet in æternum.

*Capitulum, or Little Chapter.*—2 Cor. I.

**B**ENEDICTUS Deus et Pater Do-  
mini nostri Jesu Christi, Pater  
misericordiarum, et Deus totius con-  
solationis, qui consolatur nos in omni  
tribulatione nostra.

*R.* Deo gratias.

*The Hymn.*

**L**UCIS Creator optime !  
Lucem dierum proferens,

Instead of this, the following is often said:

PSALM CXVI. *Laudate Dominum.*

**O** PRAISE the Lord, all ye nations : praise him, all ye peoples:

For his mercy is confirmed upon us :  
and the truth of the Lord remaineth  
forever.

*Capitulum, or Little Chapter.*—2 Cor. I.

**B**LESSED be the God and Father  
of our Lord Jesus Christ, the  
Father of mercies, and the God of all  
comfort, who comforteth us in all our  
tribulation.

*R.* Thanks be to God.

*The Hymn.*

**O** BLEST Creator of the light !  
Who dost the dawn from dark-  
ness bring ;

Primordiis lucis novæ,

Mundi parans originem.

Qui mane junctum vesperi,  
Diem vocari præcipis ;

Illabitur tetrum chaos ;

Audi preces cum fletibus ;

Ne mens, gravata crimine,

Vitæ sit exul munere ;  
Dum nil perenne cogitat,  
Seseque culpis illigat.

Cœleste pulset ostium,

Vitale tollat præmium :  
Vitemus omne noxium :  
Purgemus omne pessimum.

And framing Nature's depth and  
height,  
Didst with the new-born light  
begin :

Who, gently blending eve with morn,  
And morn with eve, didst call them  
day ;

Thick flows the flood of darkness  
down ;

O, hear us as we weep and pray !

Keep thou our souls from schemes of  
crime,

Nor guilt remorseful let them know ;  
Nor, thinking but on things of time,  
Into eternal darkness go.

Teach us to knock at heaven's high  
door ;

Teach us the prize of life to win ;  
Teach us all evil to abhor,  
And purify ourselves within.

Præsta, Pater piissime!  
Patrique compar unice,  
Cum Spiritu Paraclito,  
Regnans per omne sæculum.

*V.* Dirigatur, Domine, oratio mea,

*R.* Sicut incensum in conspectu tuo.

*The MAGNIFICAT, or Canticle of the  
Blessed Virgin.*

**M**AGNIFICAT : anima mea  
Dominum.

Et exultavit spiritus meus : in Deo  
salutari meo.

Qui respexit humilitatem ancillæ  
sue : ecce enim ex hoc beatam me  
dicent omnes generationes.

Quia fecit mihi magna qui potens  
est : et sanctum nomen ejus.

Father of mercies, hear our cry !  
Hear us, O sole-begotten Son !  
Who, with the Holy Ghost most high,  
Reignest while endless ages run.  
Amen.

*V.* May my prayer, O Lord, be directed,

*R.* Like incense in thy sight.

*The MAGNIFICAT, or Canticle of the  
Blessed Virgin.*

**M**Y soul doth magnify the Lord.

And my spirit hath rejoiced in God  
my Saviour.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me : and holy is his name.



Et misericordia ejus a progenie in progenies : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : et exaltavit humiles.

Esurientes implevit bonis : et divites dimisit inanes.

Suscepit Israel puerum suum : recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros : Abraham et semini ejus in sæcula.

Gloria Patri, etc.

Here follow the proper Collect and the Commemorations.

**V.** BENEDICAMUS Domino.  
*R.* Deo gratias.

And his mercy is from generation to generation to them that fear him.

He hath showed might in his arm : he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat : and hath exalted the humble.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spoke to our fathers : to Abraham, and to his seed forever.

Glory be to the Father, etc.

Here follow the proper Collect and the Commemorations.

**V**. LET us bless the Lord.  
R. Thanks be to God.

*V.* Fidelium animæ per misericordiam Dei requiescat in pace.

*R.* Amen.

*Pater noster.*

*V.* Dominus det nobis suam pacem.

*R.* Et vitam æternam.

*Amen.*

Then is sung one of the following

#### ANTHEMS.

From the First Sunday of Advent to Candlemas.

#### ALMA REDEMPTORIS MATER.

**A**LMA Redemptoris Mater, quæ pervia cœli  
Porta manes, et stella maris, succurre cadenti  
Surgere qui curat populo ; tu quæ genuisti,  
Natura mirante, tuum sanctum Genitorem,  
Virgo prius ac posteriùs ; Gabrielis ab ore,  
Sumens illud Ave, peccatorum miserere.

*V.* May the souls of the faithful,  
through the mercy of God, rest in  
peace.

*R.* Amen.

Our Father.

*V.* May the Lord grant us his  
peace.

*R.* And life everlasting.

Amen.

Then is sung one of the following

ANTHEMS.

From the First Sunday of Advent to Candlemas.

ALMA REDEMPTORIS MATER.

MOTHER of Jesus, heaven's open Gate,  
Star of the sea, uphold our fallen state.  
O thou, whose sacred womb thy Maker bore,  
Remaining ever virginal and pure,  
From sinful lips receive that earnest Hail,  
Which first from Gabriel, hallowed herald, fell.

From the first Sunday of Advent to Christmas,  
the following V. and Prayer are used.

*V.* Angelus Domini nuntiavit Mariæ.

*R.* Et concepit de Spiritu Sancto.

*Oremus.*

**G**RATIAM tuam, quæsumus, Domine,  
mentibus nostris infunde: ut qui  
angelo nuntiante Christi Filii tui incarna-  
tionem cognovimus, per passionem ejus et  
crucem ad resurrectionis gloriam perdu-  
camur, per eundem Christum Dominum  
nostrum.

Amen.

*V.* Divinum auxilium maneat semper  
nobiscum.

*R.* Amen.

From Christmas to Purification, the following V.  
and Prayer are used instead of the foregoing.

*V.* Post partum, virgo inviolata per-  
mansisti.

From the first Sunday of Advent to Christmas,  
the following V. and Prayer are used.

*V.* The Angel of the Lord declared  
unto Mary.

*R.* And she conceived by the Holy  
Ghost.

*Let us Pray.*

**P**OUR forth, we beseech thee, O Lord,  
thy grace into our hearts, that we,  
to whom the incarnation of Christ thy  
Son has been made known by the message  
of an angel, may, by his passion and  
Cross, be brought to the glory of his resur-  
rection, through the same Christ our Lord.

Amen.

*V.* May the divine assistance remain  
always with us.

*R.* Amen.

From Christmas to Purification, the following V.  
and Prayer are used instead of the foregoing.

*V.* After childbirth thou didst remain  
an inviolate Virgin.



*R.* Dei genitrix, intercede pro nobis.

*Oremus.*

**D**EUS, qui salutis æternæ beatæ Mariæ virginitate fœcunda humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

*R.* Amen.

*V.* Divinum auxilium maneat semper nobiscum.

*R.* Amen.

Anthem from the Purification till Easter.

**A**VE Regina cœlorum;  
Ave, Domina Angelorum,  
Salve, radix, salve, porta,  
Ex qua mundo lux est orta,

*R.* Mother of God, make intercession for us.

*Let us pray.*

**O** GOD, who, by the fruitful Virginitv of the Blessed Virgin Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the Author of life, our Lord Jesus Christ, thy Son.

*R.* Amen.

*V.* May the divine assistance remain always with us.

*R.* Amen.

Anthem from the Purification till Easter.

**H**AIL, O Queen of Heaven enthroned!  
Hail, by angels mistress own'd!  
Root of Jesse! Gate of morn!  
Whence the world's true Light was born,

Gaude, virgo gloriosa,  
Super omnes speciosa ;  
Vale, o valde decora,  
Et pro nobis Christum exora.

*V.* Dignare me laudare te, virgo sacrata.

*R.* Da mihi virtutem contra hostes tuos.

*Oremus.*

**C**ONCEDE, misericors Deus, fragilitati nostræ præsidium ; ut qui sanctæ Dei genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eundem Christum Dominum nostrum.

*R.* Amen.

*V.* Divinum auxilium maneat semper nobiscum.

*R.* Amen.

From Easter to Trinity Eve.

**R**EGINA cœli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia ;

Glorious Virgin, joy to thee,  
Loveliest whom in heaven they see ;  
Fairest thou where all are fair !  
Plead with Christ our sins to spare.

*V.* Vouchsafe that I may praise thee, O  
sacred Virgin.

*R.* Give me strength against thy enemies.

*Let us pray.*

**G**RANT, O merciful God, support to  
our frailty : that we who commemorate the Holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

*R.* Amen.

*V.* May the divine assistance remain  
always with us.

*R.* Amen.

From Easter to Trinity Eve.

**O** QUEEN of heaven, rejoice, Alleluia ;

For he whom thou didst deserve to  
bear, Alleluia ;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

*V.* Gaude et lætare, Virgo Maria, Alleluia.

*R.* Quia surrexit Dominus vere, Alleluia.

*Oremus.*

**D**EUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

*R.* Amen.

From Trinity Sunday to Advent.

**S**ALVE, regina, Mater misericordiæ!  
vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Is risen again as he said, Alleluia.

Pray for us to God, Alleluia.

*V.* Rejoice and be glad, O Virgin Mary, Alleluia.

*R.* Because our Lord is truly risen Alleluia.

*Let us pray.*

**O** GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy, grant, we beseech thee, that by the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord.

*R.* Amen.

From Trinity Sunday to Advent.

**H**AIL, O Queen, O Mother of Mercy! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.



Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.

O clemens, O pia, O dulcis Virgo Maria.

*V.* Ora pro nobis, Sancta Dei Genitrix;

*R.* Ut digni efficiamur promissionibus Christi.

*Oremus.*

**O**MNIPOTENS sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti: da ut cujus commemoratione lætatur, ejus pia intercessionem ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

*R.* Amen.

*V.* Divinum auxilium maneat semper nobiscum.

*R.* Amen.

Come, then, our advocate, and look upon us with those pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb.

O merciful, O compassionate, O sweet Virgin Mary.

*V.* Pray for us, O Holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

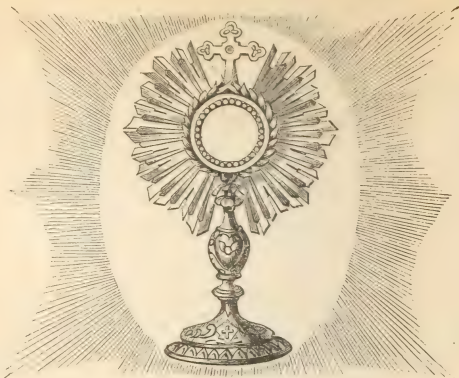
*Let us pray.*

**A**LMIGHTY and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son ; grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death : through the same Christ our Lord.

*R.* Amen.

*V.* May the divine assistance always remain with us.

*R.* Amen.



EXPOSITION AND BENEDICTION  
OF THE  
MOST HOLY SACRAMENT.

---

When the Priest opens the Tabernacle, and incenses  
the Blessed Sacrament, is sung the

HYMN, O SALUTARIS.

**O** SALUTARIS  
Hostia,  
Quæ cœli pandis ostium ;  
Bella premunt hostilia,  
Da robur, fer auxilium.

**O** SAVING Victim,  
opening wide  
The gate of heaven to man  
below !  
Our foes press on from  
every side ;  
Thine aid supply, thy  
strength bestow.



O Sacrament most Holy

O Sacrament Divine

All Praise and all

Thanksgiving

Be every moment Thine



*Benediction of B. Sacrament.* 527

Uni trinoque, Domino  
Sit sempiterna gloria,  
Qui vitam sine termino  
Nobis donet in patria.

Amen.

To thy great name be end-  
less praise,  
Immortal Godhead, one in  
three !

Oh, grant us endless length  
of days

In our true native land  
with thee.

Amen.

Then is sung the

HYMN, TANTUM ERGO SACRAMENTUM.

**T**ANTUM ergo Sac-  
ramentum  
Veneremur cernui:  
Et antiquum documentum  
Novo cedat ritui;  
Præstet fides supplemen-  
tum  
Sensuum defectui.

Genitori, Genitoque  
Laus et jubilatio,  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio.

**D**OWN in adoration  
falling,  
Lo ! the sacred Host we  
hail ;  
Lo ! o'er ancient forms  
departing,  
Newer rites of grace pre-  
vail :  
Faith for all defects sup-  
plying  
Where the feeble senses fail.

To the everlasting Father,  
And the Son who reigns  
on high,  
With the Holy Ghost pro-  
ceeding  
Forth from each eternally,  
Be salvation, honor, bless-  
ing,  
Might and endless majesty !



*V.* Panem de cœlo  
præstitisti eis. [Al-  
leluia.]

*R.* Omne delecta-  
mentum in se ha-  
bentem. [Alleluia.]

*Oremus.*

**D**EUS qui  
nobis, sub  
sacramento mirabili,  
passionis tuæ memo-  
riam reliquisti: tri-  
bue, quæsumus, ita  
nos corporis et san-  
guinis tui sacra mys-  
teria venerari, ut re-  
demptionis tui fruc-  
tum in nobis jugiter  
sentiamus. Qui vi-  
vis et regnas in  
sæcula sæculorum.  
Amen.

*V.* Thou didst  
give them bread  
from heaven. [Alle-  
luia.]

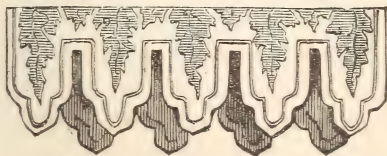
*R.* Containing in  
itself all sweetness.  
[Alleluia.]

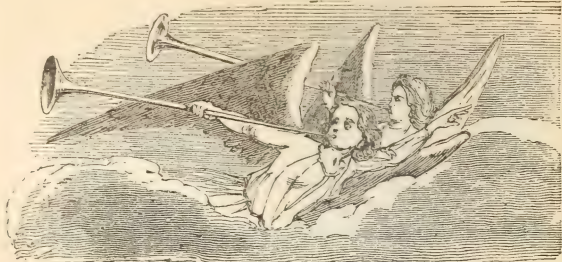
*Let us pray.*

**O** GOD, who  
has left us  
in this wonderful  
Sacrament a perpet-  
ual memorial of thy  
passion: grant us,  
we beseech thee, so  
to reverence the sa-  
cred mysteries of  
thy Body and Blood,  
that we may contin-  
ually find in our  
souls the fruit of thy  
Redemption: Thou  
wholivest and reign-  
est world without  
end. Amen.

After the Priest has chanted this prayer, the white veil is laid over his shoulders, and he then mounts the steps of the altar, and taking in his hands the monstrance which contains the BLESSED SACRAMENT, gives the Benediction by making with it over the Congregation the sign of the Cross. At this moment kneel more profoundly than before, to receive this divine blessing of your Saviour, and say :

**O** MY GOD, I am sorry—I am sorry for my sins: forgive me them, and give me my part in this heavenly blessing! I love thee, I will love thee always, and seek to please thee in every thought, in every word, and every action of my life. ✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.





\* PRAYERS FOR A GOOD DEATH.

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**L**ORD Jesus, God of goodness, Father of mercies, I stand before thee with heart humbled, contrite, and full of compunction; to thee I commend my last hour and all that awaits me after it.

When my feet motionless shall warn me  
that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp thee crucified, and spite of myself I am forced to let thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the  
dread of approaching death, shall fix on  
thee their languid dying balls,

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall  
say for the last time thy most adorable  
Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire  
the bystanders with compassion and awe,  
and my hair, bathed in the sweat of death,  
stands up upon my head and declares my  
hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut for ever  
to the words of men, shall be opened to  
hear thy voice pronouncing the sentence  
by which my condition is to be irrevocably  
fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by  
horrible and fearful spectres, shall be  
drowned in mortal woe, and my spirit,  
stricken with the sight of my ill-doings

and the fear of thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of thy mercies and to cast me down headlong into the pit of despair,

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do thou receive them as an expiatory sacrifice, that so I may expire a victim of penance; then in that dread moment,

Merciful Jesus, have pity upon me.

When relatives and friends, compassing me round about, melt into tears at my sad state, and invoke thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has vanished from my sight; and

when in the anguish of my last agony and in the affright of death I groan,

Merciful Jesus, have pity upon me.

When the heart's last sobs shall force my soul to depart from my body, do thou accept these sobs as the children of a holy impatience, eager to come to thee; and then do thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink of my lips, shall issue for ever out of this world, and leave my body pale, cold, and lifeless, O do thou accept this dissolution of my being as the homage which I render thy divine Majesty; and then do thou,

Merciful Jesus, have pity upon me.

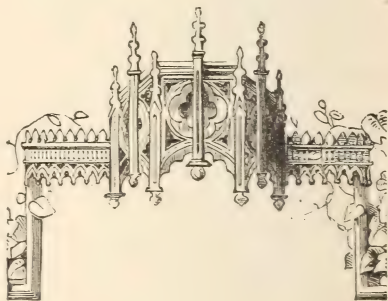
Last of all, when my soul shall appear before thee, and for the first time see the immortal brightness of thy majesty, O cast it not away from thy presence, but vouchsafe to receive it into the loving bosom of thy tender mercy, there for ever to sing thy praises, world without end.

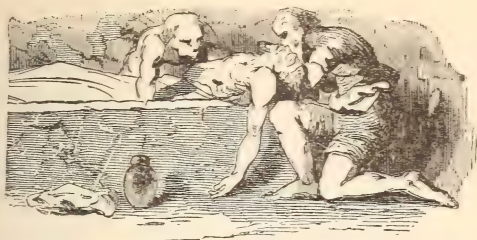
Merciful Jesus, have pity upon me.



*Prayer.*

**O** GOD, who condemning all men once to die, hast yet concealed from them the moment and the hour of their death ; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the Holy Ghost. Amen.





## DEVOTION OF THE FORTY HOURS.

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### *1.—Its Institution, and the Indulgences attached.*

THE forty hours adoration of the Blessed Sacrament was introduced first in Milan, in the year 1534, in memory of the forty hours during which the Sacred Body of our Lord reposed in the Sepulchre. This pious exercise spread afterwards to other cities of Italy, and by the instrumentality of St. Philip Neri, was celebrated at Rome, especially, with great solemnity, A. D. 1548, in the Church of the most Holy Trinity of the Pilgrims, on the first Sunday of every month, and A. D. 1551, on

every third Sunday of the month in the Church of the Blessed Virgin Mary of Prayer. In other churches also, this pious exercise was practiced, that the devotion of the faithful towards this most Holy Sacrament might be satisfied. Finally in the year 1592, Clement VIII., in his Constitution *Graves et diuturnæ* (Nov. 25), seeking a heavenly remedy for the public calamities of the Church, ordained that this Devotion of the Forty Hours, beginning from the first Sunday of Advent, on which day it would be celebrated every year in the Chapel of the Apostolic Palace, should proceed from one church of the city of Rome to another successively, so that through the whole course of the year the faithful should be able to visit somewhere, their Lord in the most holy Sacrament, exposed to public veneration, and should embrace the occasion of pouring forth their prayers, day and night before him, and of craving his mercy in their necessities. The same holy pontiff conceded moreover, many Indulgences to all the

faithful, who should pray devoutly before the most holy Sacrament thus exposed. Pope Paul V. (10 May, A. D. 1606) confirmed the same, and made them perpetual.

2.—*Indulgences.*

THE indulgences which may be gained by the faithful during this pious devotion of the Forty Hours, are as follows:

1. A *Plenary* Indulgence to those who, after Confession and Holy Communion, devoutly visit for a becoming space of time, the church where the Most Holy Sacrament is exposed.

2. A *Partial* Indulgence of ten years and as many quarantines to those who visit the church in which the Most Holy Sacrament is exposed, with a firm resolution to make a good confession, to be gained every time they make such a visit. Both these Indulgences may be applied by way of suffrage, to the souls in Purgatory, according to the rescript of Pius

VIII., 12 May, A. D. 1817. Besides all these spiritual favors, all the altars of the church in which the Forty Hours are celebrated, are declared privileged during the celebration of this pious exercise.









# REMEMBER MARY

**T**enderest hearted **V**irgin,  
how from of old, the ear  
hath never heard, that he who  
ran to **T**hee for refuge, im-  
plored **T**hy help, and sought  
**T**hy prayers, was forsaken  
of **G**od. **V**irgin of **V**irgins,  
**M**other, emboldened by this  
confidence, **I** fly to **T**hee, to  
**T**hee **I** come, and in **T**hy pre-  
sence **I**, a weeping **S**inner,  
stand. **M**other of the **W**ord  
**I**ncarnate, **O** cast not away  
my prayer; but in thy pity  
hear, and answer. **A**men.



LITTLE OFFICE  
OF THE  
IMMACULATE CONCEPTION.

---

AT MATINS.

COME, my lips, and wide proclaim  
The blessed Virgin's spotless fame.

*V.* O Lady, make speed to befriend  
me.

*R.* From the hands of the enemy might-  
ily defend me.

*V.* Glory be to the Father, etc. Alle-  
luia.

540     *Immaculate Conception.*

From Septuagesima to Easter, instead of Alleluia is said :

**P**RAISE be to thee, O Lord, King  
of everlasting glory.

*Hymn.*

**H**AIL, Queen of the heavens !  
Hail, Mistress of earth !  
Hail, Virgin most pure,  
Of immaculate birth !

Clear star of the morning,  
In beauty enshrined !  
O Lady, make speed  
To the help of mankind.

Thee God in the depth  
Of eternity chose ;  
And formed thee all fair  
As his glorious Spouse ;

And called thee his Word's  
Own Mother to be,  
By whom he created  
The earth, sky, and sea.

Amen.

*V.* God elected her, and pre-elected  
her.

*R.* He made her to dwell in his tabernacle.

*V.* O Lady, hear my prayer,

*R.* And let my cry come unto thee.

*Let us pray.*

**H**OLY Mary, Queen of Heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins: that as I now celebrate with devout affection thy holy and Immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ our Lord: who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

*V.* O Lady, hear my prayer,

*R.* And let my cry come unto thee.

*V.* Let us bless the Lord.

542      *Immaculate Conception.*

*R.* Thanks be to God.

*V.* May the souls of the faithful,  
through the mercy of God, rest in peace.

*R.* Amen.

AT PRIME.

*V.* O Lady, make speed to befriend  
me.

*R.* From the hands of the enemy might-  
ily defend me.

*V.* Glory be to the Father, etc. Alle-  
luia.

*Hymn.*

**H**AIL, Virgin most wise !  
Hail Deity's shrine !  
With seven fair pillars,  
And table divine !

Preserved from the guilt  
Which hath come on us all !  
Exempt, in the womb,  
From the taint of the Fall !

O new star of Jacob !  
Of Angels the Queen !  
O gate of the Saints !  
O mother of men !

O terrible as  
The embattled array !  
Be thou of the faithful  
The refuge and stay.  
Amen.

*V.* The Lord himself created her in the Holy Ghost.

*R.* And poured her out among all his works.

*V.* O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

AT TIERCE.

*V.* O Lady, make speed to befriend me.

*R.* From the hands of the enemy mightily defend me.

*V.* Glory be to the Father etc. Alleluia.

*Hymn.*

**H**AIL, Solomon's throne !  
Pure ark of the law !  
Fair rainbow and bush !  
Which the Patriarch saw.

Hail, Gedeon's fleece !  
Hail, blossoming rod !  
Samson's sweet honeycomb !  
Portal of God !



Well fitting it was,  
     That a Son so divine  
 Should preserve from all touch  
     Of original sin ;

Nor suffer by smallest  
     Defect to be stained,  
 That Mother, whom he  
     For himself had ordained.  
Amen.

*V.* I dwell in the highest.

*R.* And my throne is on the pillar of  
 the clouds.

*V.* O Lady, hear, etc. (with the Prayer  
 and Versicles, as at p. 414).

AT SEXT.

*V.* O Lady, make speed to befriend me.

*R.* From the hands of the enemy might-  
 ily defend me.

*V.* Glory be to the Father, etc. Alle-  
 luia.

*Hymn.*

**H**AIL, virginal Mother !  
     Hail, purity's cell !  
 Fair shrine where the Trinity  
     Loveth to dwell !

Hail, garden of pleasure !  
Celestial balm !  
Cedar of chastity !  
Martyrdom's palm !

Thou land set apart  
From uses profane !  
And free from the curse  
Which in Adam began !

Thou city of God !  
Thou gate of the east !  
In thee is all grace,  
O joy of the blest !  
Amen.

*V.* As the lily among the thorns,

*R.* So is my beloved among the daughters of Adam.

*V.* O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

AT NONE.

*V.* O Lady, make speed to befriend me.

*R.* From the hands of the enemy mightily defend me.

*V.* Glory be to the Father, etc. Alleluia.

*Hymn.*

**H**AIL, city of refuge !  
Hail, David's high tower !  
With battlements crowned  
And girded with power !

Filled at thy Conception  
With love and with light !  
The dragon by thee  
Was shorn of his might.

O woman most valiant !  
O Judith thrice blest !  
As David was nursed  
In fair Abisag's breast.

As the saviour of Egypt  
Upon Rachel's knee :  
So the world's great Redeemer  
Was cherished by thee.  
Amen.

*V.* Thou art all fair, my beloved,  
*R.* And the original stain was never in  
thee.

*V.* O Lady, hear, etc. (with the Prayer  
and Versicles, as at p. 414).

AT VESPERS.

*V.* O Lady, make speed to befriend  
me.

*R.* From the hands of the enemy might-  
ily defend me.

*V.* Glory be to the Father, etc. Alle-  
luia.

*Hymn.*

**H**AIL, dial of Achaz !  
On thee the true sun  
Told backward the course  
Which from old he had run !

And, that man might be raised,  
Submitting to shame,  
A little more low  
Than the Angels became.  
Thou, wrapt in the blaze  
Of his infinite light,  
Dost shine as the morn  
On the confines of night ;

As the moon on the lost  
Through obscurity dawns ;  
The serpent's destroyer !  
A lily 'mid thorns.

Amen.

548      *Immaculate Conception.*

*V.* I made an unfailing light to arise in heaven,

*R.* And as a mist I overspread the whole earth.

*V.* O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

AT COMPLINE.

*V.* May Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts,

*R.* And turn away his anger from us.

*V.* O Lady, make speed to befriend me.

*R.* From the hands of the enemy mightily defend me.

*V.* Glory be to the Father, etc. Alleluia.

*Hymn.*

**H**AIL, Mother most pure !  
Hail, Virgin renowned !  
Hail, Queen with the stars  
As a diadem crownéd !

Above all the Angels  
In glory untold,  
Standing next to the King  
In a vesture of gold !

O Mother of mercy !  
    O star of the wave !  
O hope of the guilty !  
    O light of the grave.

Through thee may we come  
    To the haven of rest !  
And see heaven's King  
    In the courts of the blest !  
Amen.

*V.* Thy name, O Mary, is as oil poured out.

*R.* Thy servants have loved thee exceedingly.

*V.* O Lady, hear, etc. (with the Prayer and Versicles, as at p. 414).

THE COMMENDATION.

THESE praises and prayers  
    I lay at thy feet,  
O Virgin of Virgins !  
    O Mary most sweet !

Be thou my true guide  
    Through this pilgrimage here ;  
And stand by my side  
    When death draweth near.

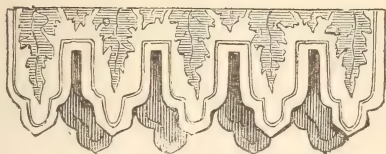
*V.* Thanks be to God.





## THE REMEMBER OF OUR LADY OF THE SACRED HEART.

**R**EMEMBER, O our Lady of the Sacred Heart! the unlimited power that thou possessest over the Heart of thy adorable Son. Full of confidence in thy merits, I come to implore thy protection. O Sovereign Mistress of the Heart of Jesus! of that Heart which is the inexhaustible source of all graces, and which thou canst open at thy pleasure, and cause all the treasures of love and mercy, of light and salvation, that this Heart incloses, to descend upon man, grant me, I conjure thee, the favor I solicit. No, I cannot bear a refusal, and because thou art my mother, O our Lady of the Sacred Heart! favorably receive my prayer, and vouchsafe to grant my petition. Amen.



## PRAYER TO ST. PATRICK.

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[From the Novena, approved at Rome.]

**O** GLORIOUS apostle of Ireland, St. Patrick, I beg of you to accept the poor offering which I desire to present to you, during these days, dedicated to your honor. I now offer all the good resolutions I shall make. I propose to devote myself wholly and entirely to the attainment of the end of my creation. Yes, O great Saint, I am resolved, with the divine aid, to save my soul at all hazards. Cost what it may, I am determined to effect that great object. Do you aid me, by your powerful intercession. Obtain for me your spirit of prayer ; your de-

tachment from the things of the world ; your ardent love for God, and zeal for the salvation of my neighbor. Obtain for me a tender, filial, and constant devotion to the glorious Mother of God, who is our life, our sweetness, and our hope. I commend to you the Holy Catholic Church. Bring back by your prayers, to the embraces of this tender mother, all those poor souls whom error and the fraud of their infernal enemy have torn from her bosom. Convert all poor sinners to the paths of justice, by your powerful intercession. Obtain peace for all Christian people, that we all united together by the unity of spirit, in the bond of peace, may imitate your virtues in this life, and participate in your glory hereafter. Amen.



LITANY  
OF  
SAINT PATRICK.

APOSTLE AND PATRON OF THE IRISH  
RACE.

**L**ORD, have mercy on us.  
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father 'of Heaven, *Have mercy  
on us.*

God the Son, Redeemer of the world,  
*Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity one God, *Have mercy on us.*

Holy Mary,

Holy Mother of God,

All ye holy Angels,

All ye Apostles and Evangelists,

All ye holy Saints and Doctors,

All ye holy Bishops and Confessors,

} *Pray for us.*

St. Patrick, Apostle and Patron of  
Ireland,

St. Patrick, vessel of election,

St. Patrick, model of penitents,

St. Patrick, example of mortification,

St. Patrick, meek and humble,

St. Patrick, mild and patient,

St. Patrick, pure and temperate,

St. Patrick, zealous pastor of souls,

St. Patrick, ardent lover of Jesus,

St. Patrick, singularly devoted to our  
Blessed Lady,

St. Patrick, most constant in holy  
prayer,

St. Patrick, example of perfect charity,

St. Patrick, glory of Ireland,

St. Patrick, our powerful protector,

St. Patrick, pillar of Catholicity,

St. Patrick, confessor of the faith,

St. Patrick, herald of salvation,

St. Patrick, our father in Christ,

Lord Jesus, we beseech thee to hear  
us,

That it would please thee through the  
intercession of thy servant Pat-

*Pray for us.*

*We beseech thee to hear us.*

rick, to make thy name glorious  
to all who know it not,

That thou vouchsafe to preserve the  
Pope, and all ecclesiastical orders  
in religion,

That thou wilt protect our bishops  
and clergy, and all who labor in  
thy holy Church,

That thou wilt preserve and increase  
the faith among us,

That thou wilt enlighten all those who  
are in error, and bring them to  
the knowledge of thy truth,

That thou wilt deliver us from all sin.  
From all pride and impurity,

*Deliver us, O Lord.*

From all hatred and ill-will,

*Deliver us, O Lord.*

From all violence and intemperance,

*Deliver us, O Lord.*

From a sudden and unprovided death,

*Deliver us, O Lord.*

In the day of judgment,

*Deliver us, O Lord.*



556      *Litany of St. Patrick.*

Lamb of God, who takest away the sins  
of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *Hear us, O Lord.*

Lamb of God, who takest away the sins  
of the world, *Have mercy on us.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Pray for us, St. Patrick.

That we may be made worthy of the  
promises of Christ.

*Let us pray.*

**O** GOD, who hast vouchsafed to send  
thy confessor and bishop, the  
blessed St. Patrick, to preach thy glory to  
nations, grant, by his merits and interces-  
sion, that we may accomplish in thy mer-  
cy what thou commandest to be done.  
Through Jesus Christ, our Lord.

LITANY  
OF  
ST. BRIDGET.  
OF IRELAND.

SUITABLE FOR A NOVENA BEFORE HER  
FEAST.

---

L ORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, *Have mercy  
on us.*

God, the Son, Redeemer of the world,  
*Have mercy on us.*

God, the Holy Ghost, *Have mercy on us.*

Holy Trinity, one only God, *Have mercy  
on us.*

Holy Mary, Queen of Virgins,  
St. Bridget, patroness of Ireland,  
St. Bridget, shining light of virtue  
and sanctity,  
St. Bridget, consecrated spouse of  
Jesus Christ,  
St. Bridget, corner-stone of the mon-  
astic institute in the isle of Saints,  
St. Bridget, great model of Irish vir-  
gins,  
St. Bridget, mother of religions,  
St. Bridget, pattern of religious per-  
fection,  
St. Bridget, intercessor for the Irish  
Church,  
St. Bridget, mediatrix for the Irish  
race,  
St. Bridget, protectress of the holy  
faith planted by St. Patrick,  
St. Bridget, enjoying with him the  
clear vision of God,  
Lamb, of God, etc.

*Pray for us.*

*V.* Pray for us, glorious St. Bridget.

*R.* That we may be made worthy of  
the promises of Christ.

*Let us pray.*

**O** GOD, who dost rejoice us on this day, by the festival of the blessed St. Bridget, thy virgin, mercifully grant that we may be assisted by her merits, by whose chastity we are illumined. Through Jesus Christ, thy Son, our Lord.

---

ROSARY OR CHAPLET CALLED AFTER ST.  
BRIDGET.

**P**OPE Leo X., and Pope Clement XI., granted many Indulgences to all who carry about them, or who say the Chaplet, called after St. Bridget, because she first conceived the idea of it and promulgated the usage of it.

This Chaplet is said in honor of the sixty-three years which the most holy Mary lived upon this earth, being made up of six divisions, each division consisting of one Our Father, ten Hail Marys, and one creed; after these is said one

more Our Father, and three more Hail Marys; thus in all there will be seven Our Fathers, to mark the number of her seven dolors and seven joys; the three Hail Marys being added to make up the full number of sixty-three years.

It is requisite, in order to gain these Indulgences, that the Chaplet, being made, as has been said, of six decades, etc., should be blessed by the superiors of the monastic houses or other priests of the order of St. Saviour, sometimes called the order of St. Bridget, deputed for this purpose; and after they have been blessed they cannot be sold, or lent for the purpose of communicating the Indulgences to others.

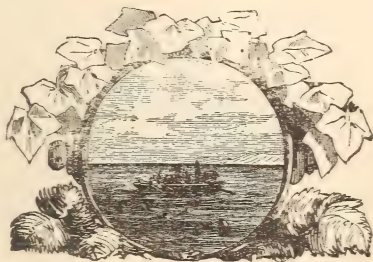
*Summary of Indulgences annexed to the Chaplet of St. Bridget.*

1. The Indulgence of one hundred days, for each Pater, one hundred days for each Ave, and one hundred days for each Credo, to all the faithful who say the Rosary or Chaplet of St. Bridget.

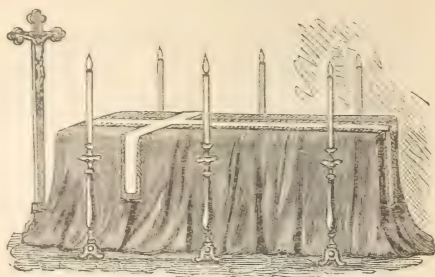
2. The Indulgence of seven years and seven quarantines, besides the above, to every one who says the said Rosary or Chaplet of fifteen decades.

3. The Plenary Indulgence to all who shall say at least five decades daily for a year, or any one day in the year.

6. The Plenary Indulgence, once a month, to all who say this Chaplet daily for a month, on any one day when, after Confession and Communion, they visit a church and pray as above.







## A REQUIEM MASS AT FUNERALS,

OR FOR THE

FAITHFUL DEPARTED.

---

*Prayer before Mass.*

O ETERNAL God! who, besides the general precepts of charity, hast commanded a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass hast left us the means of testifying our love and gratitude towards

them, even after death, vouchsafe that the Mass I this day offer, in union with thy minister, for the soul of N., may shorten his sufferings, if he be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to thy eternal joys: through Jesus Christ our Lord. Amen.

At the beginning of Mass.

**O** ALMIGHTY God! to whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless thee for the saints already admitted into thy glory,

so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold thee, and in thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

*Introit.*

|  |   |
|--|---|
| <p>REQUIEM æternam dona eis, Domine; et lux perpetua luceat eis. Ps. 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem.</p> | <p>ETERNAL rest give unto them, O Lord; and let perpetual light shine upon them. Ps. 64. A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem. O, hear my prayer: to thee all flesh shall come. Eternal, etc.</p> |
|--|---|

Kyrie eleison.            Lord have mercy  
                                 (thrice) on us.

Christe eleison.        Christ have mercy  
                                 (thrice) on us.

Kyrie eleison.            Lord have mercy  
                                 (thrice) on us.

The Gloria in Excelsis is omitted in all Masses for the dead.

*Collect at Funeral Mass.*

|                        |                       |
|------------------------|-----------------------|
| DEUS, cui propri-      | O GOD, whose          |
| um est misereri sem-   | property is always    |
| per et parcere, te     | to have mercy and     |
| supplices exoramus     | to spare, we humbly   |
| pro anima famuli tui   | beseech thee for the  |
| N. quam hodie de       | soul of thy servant   |
| hoc sæculo migrare     | [...] which thou      |
| jussisti: ut non tra-  | hast this day com-    |
| das eam in manus       | manded to go forth    |
| inimici, neque obli-   | from this world, that |
| viscaris in finem, sed | thou wouldst not de-  |
| jubeas eam a sanctis   | liver it up into the  |
| Angelis suscipi, et    | hands of the enemy,   |
| ad patriam paradisi    | nor forget it unto    |

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perduci, ut quia in the end ; but com-  
te speravit et credi- mand it to be receiv-  
dit, non pœnas in- ed by thy holy an-  
ferni sustineat, sed gels, and to be car-  
gaudia æterna possi- ried to Paradise, its  
deat. Per Domi- true country ; that  
num. as in thee it had  
faith and hope, it  
may not suffer the  
pains of hell, but  
may possess eter-  
nal joys ; through  
our Lord.

*Collect on the Anniversary Day.*

O LORD, the God of mercy and pardon, grant to the soul of thy servant [ . . . . ] whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light ; through our Lord, etc.

*Collect for All Souls Day, and for the Faithful Departed in general.*

**O** GOD, the Creator and Redeemer of all the faithful, grant unto the souls of thy servants departed, the remission of all their sins ; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen.

EPISTLE—I Thess. iv. 12-17.

**B**RETHREN : And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.



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For the Lord himself shall come down from Heaven with commandment, and with the voice of an Archangel, and with the trumpet of God : and the dead who are in Christ shall rise first.

Then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

Wherefore comfort you one another with these words.

*Gradual.*

**E**TERNAL rest give unto them, O Lord ; and let perpetual light shine upon them. *V.* The just shall be in everlasting remembrance : he shall not be afraid for any evil report. Release, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of thy grace, may they merit to escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

*The Sequence.*

DIES IRÆ.

**D**IES iræ, dies illa  
Solvat sæclum in favilla;  
Teste David cum Sibylla.

Quantus tremor est futurus  
Quando Judex est venturus,  
Cuncta stricte discussurus!

Tuba mirum spargens sonum  
Per sepulchra regionum,  
Coget omnes ante thronum.

Mors stupebit et natura  
Cum resurget creatura,  
Judicanti responsura.

Liber scriptus proferetur  
In quo totum continetur,  
Unde mundus judicetur.

Judex ergo cum sedebit,  
Quidquid latet, apparebit:  
Nil inultum remanebit.

*The Sequence.*

THE DAY OF WRATH.

**D**AY of wrath!—that day of woe,  
Doomed to melt all things below,  
Psalms and Sibyl songs foreshow.

On each breast what terrors lie,  
When descending from the sky  
Comes the Judge our souls to try!

Dread and strange the trumpet's tone,  
Loud through death's dominions blown,  
Gathers all around the throne.

Death and nature in surprise  
See the trembling creature rise,  
Summoned to that last assize.

Now the written Book appears  
Which the faithful record bears  
Whence the world its sentence hears.

When the Judge assumes the throne,  
Every hidden thought is known,  
Unavenged sins are none.

Quid sum miser tunc dicturus  
Quem patronum rogaturus?  
Cum vix justus sit securus.

Rex tremendæ majestatis,  
Qui salvandos salvas gratis,  
Salve me, fons pietatis.

Recordare Jesu pie,  
Quod sum causa tuæ viæ,  
Ne me perdas illa die.

Quærens me sedisti lassus,  
Redemisti crucem passus :  
Tantus labor non sit cassus.

Juste Judex ultionis,  
Donum fac remissionis  
Ante diem rationis.

Ingemisco tanquam reus,  
Culpa rubet vultus meus,  
Supplici parce Deus.

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

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How shall I that day endure?  
What kind patron's voice secure,  
When the righteous scarce are sure?

King of dreadful majesty,  
Granting souls their ransom free,  
Fount of pity, save thou me.

Recollect, sweet Lord, I pray,  
Thou for me didst tread life's way,  
Save me in that bitter day.

Seeking me thou satst forlorn.  
Save me on the tree of scorn.  
Shall such love meet no return?

Just avenging Judge, I pray,  
Take my countless sins away  
Ere the awful reck'ning day.

Lo, I mourn the guilt which thou  
Seest on my crimsoned brow;  
Spare, O God, thy suppliant now.

Thou who Magdalen didst free,  
And the thief call unto thee,  
Hope dost likewise give to me.

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Preces meæ non sunt dignæ :  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.

Inter oves locum præsta,  
Et ab hœdis me sequestra,  
Statuens in parte dextra.

Confutatis maledictis,  
Flammis acribus addictis, .  
Voca me cum benedictis.

Oro supplex et acclinis,  
Cor contritum quasi cinis :  
Gere curam mei finis.

Lacrymosa dies illa,  
Quâ resurget ex favilla  
Judicandus homo reus,  
Huic ergo parce Deus.

Pie Jesu Domine,  
Dona eis requiem. Amen.



Worthless though my feeble cry,  
 Help me, gracious Lord, or I,  
 Burn in flames that never die.

Bid me with thy sheep to stand,  
 Severed from the goats' lost band,  
 Placed secure at thy right hand.

When at last thy righteous ire  
 Binds the damned in chains of fire,  
 Call me to thy chosen choir.

Hear my prayer low bending down,  
 This crushed heart like ashes grown,  
 Guard my end, and claim thine own.

Day of weeping, Day of doom,  
 When man riseth from the tomb,  
 Called to meet the Judge divine,  
 Save this soul and make it thine.

Unto all, O Jesu blessed,  
 Grant thine everlasting rest. Amen.

GOSPEL—St. John xi. 21-27.

AT that time Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee.

Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection of the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

*Offertory.*

L ORD Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's

## 576 *Funeral Mass and Service.*

mouth, lest hell swallow them up, lest they fall into darkness : and let the standard-bearer, St. Michael, bring them into the holy light : as thou promisedst of old to Abraham and to his seed.

*V.* We offer thee, O Lord, a sacrifice of praise and prayers : accept them in behalf of the souls we commemorate this day ; and make them pass, O Lord, from death to life. *As, etc.*

At the Oblation, and Subsequent Prayers.

**O** GOD ! what victim can better appease thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the Cross ? As that divine oblation disarmed the wrath, and induced thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered ; that being released from the flames by which they are surrounded, they may be received into thy kingdom.

and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! who art the propitiation for the living and the dead, what thanks are due to thee for having left us this divine sacrifice, and for having thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in Heaven, who now intercede for them on earth. Amen.

*Secret.*

LOOK down favorably, we beseech thee, O Lord! on the sacrifice we offer for the souls of thy servants: that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them of its abundant reward, Through, etc.

At the Canon.

**W**E recommend to thee, O Lord! the souls of thy servants N. N., and as, in mercy to them, thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are thy creatures, not made by strange gods, but by thee, the only true and living God, for there is no other God but thee; none that can work wonders like unto thine.

Let their souls find comfort and mercy in thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retain a true faith in thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for thy honor; they faithfully adored, and died in favor with thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord! we beseech

thee, the sins and ignorances of their youth, but, according to thy great mercy, be mindful of them in thy glory. May the heavens be now open to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of Heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of Heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the kingdom of Heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who liveth, etc.



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And now, all-powerful God! at this awful moment, when, by the words of consecration, thy divine Son is actually present, I offer up to thee the same beloved Son, who died for mankind. I humbly entreat thee, through the infinite merits of his death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

At the Elevation of the Host.

**H**AIL! most blessed Jesus! eternal Son of the Most High God! O deign to be merciful to those for whom we pray; thou who didst expire on the Cross for their sake, give rest to their souls. To whom shall we apply but to thee? Thou hast the words of eternal life, by which thou canst shorten their sufferings, and give them eternal rest.

At the Elevation of the Chalice.

**H**AIL! sacred Blood! that flowed for the sins of the world, wash away

whatever stains may render thy servants unfit to be admitted into Heaven. O good and merciful God! look on the face of thy Christ, in whom thou art always well pleased, and permit the souls for which he suffered to rest eternally in thy divine presence.

After the Elevation.

**L**ORD Jesus Christ! we earnestly entreat thee by thy bitter agony and prayer in the garden, to become an advocate with thy eternal Father, on behalf of thy servant N. Lay before him, we conjure thee, all those drops of blood which, in thy anguish of spirit, flowed from thy sacred Body, and offer them as a sacrifice of atonement, that thereby the soul of N. may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! who wast pleased to suffer death on the Cross for the redemption of mankind, we humbly beseech thee to offer up all that anguish and pain which

thou didst endure, especially at the moment of thy death, on behalf of thy servant, that thy precious merits may be accepted for the repose of his soul, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, who so loved us as to become man for our salvation, we beseech thee to represent to the Eternal Father thy infinite charity and goodness on behalf of thy servant, N.; plead his cause, that by such powerful mediation he may be freed from unspeakable pains, and find the gates of life open to receive him.

O Lord, grant him now to partake of the fruits of thy holy Incarnation, of thy bitter Passion, of thy glorious Resurrection, and admirable Ascension: grant that he may be sensible of the effects of this holy Sacrifice, and of all the prayers which are offered to thee by the whole Church. Remember, O compassionate Jesus! that thy sacred arms were stretched forth on the Cross; that in the excess

of thy torments thou didst cry out to thy eternal Father, commending thy spirit to him; have compassion now, we beseech thee, on the soul of thy servant, N., who in a state of suffering expects relief from thee; receive him into thy arms; give him shelter in thy adorable Heart from all molestation till the anger of God pass over. Into thy hands, we commend his spirit; despise not, we beseech thee, this soul, which is the work of thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on him with eyes of mercy and compassion; and grant him comfort, peace, and eternal rest.

By that love which brought thee from Heaven, and by the infinite merits of thy death, have compassion on the soul of thy servant, N.; satisfy for all his sins, failings, and defects; let him now experience the multitude of thy tender mercies; make him sensible of the excess of thy goodness; and since he can do nothing to mitigate the pains of pur-

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gatory, speak thou for him, we beseech thee; thou, who art the eternal Word, and to whom the Father can refuse nothing.

Repeat the Lord's Prayer, with the Priest, after which say:

**O** DIVINE Lord! whose adorable Heart sighs for the happiness of thy banished children, we humbly beseech thee to remember the soul of thy servant for whom we pray; command him, we conjure thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

At the Agnus Dei.

**L** AMB of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him rest. Lamb of God, who takest away the sins of the world, grant him everlasting rest.

From the Agnus Dei to the Communion.

O ETERNAL God ! behold here on this altar, as was once on the Cross, thy dear and only Son, the beloved object of thy complacency. Behold this adorable Victim, who, to appease thy anger, sacrifices his own precious Body and Blood ; that Body which was torn with stripes and covered with wounds ; and that Blood, which was shed to wash away the sins of the world. He immolates himself with the same excess of mercy and love, as he did on Mount Calvary. O let not this sacred Blood be shed in vain, but grant that its infinite merits may be applied to the souls of thy suffering servants, and give them admittance to thy presence, that they may bless and praise thee forever and ever. Ah, my God ! thou knowest that the flames which surround them are not more active than their ardent desire to behold thee.

When shall these souls be united to thee, O God ? When shall they see thee



in the land of the living? Till then, they sigh and bewail their banishment, desiring continually to enjoy thy divine presence—to be admitted into thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy thee incessantly; while they are inebriated with the plenty of thy house, the souls of these thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of Heaven. O! thou, who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed Angels and Saints! vouchsafe to join me in making intercession for N., and obtain for him admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently

thirst; thou canst fill their hungry soul with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside then the veil which hides thy amiable countenance, for what do these souls desire, but to contemplate, praise, and love thee, their Sovereign God, for all eternity.

At the Communion.

**I** MOST ardently desire, O my adorable Saviour, that thou wouldst honor this day the dwelling of my heart by thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom thou lovest, though thy justice forces thee to banish them for a time from their heavenly inheritance. Look nevertheless, O merciful Redeemer, on the work of thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to

inclination, and thus avert a long separation from thee after the close of my mortal life. Amen.

Post Communion.

**G**RANT, we beseech thee, O Lord ! that our humble prayers on behalf of the soul of thy servant, may be profitable to him ; so that thou mayest deliver him from all the punishment due to his sins, and make him partaker of the redemption thou hast purchased for him. Who livest, etc.

After Dominus Vobiscum, the Priest says :

|                         |                       |
|-------------------------|-----------------------|
| <i>P.</i> Requiescat in | <i>P.</i> May he rest |
| pace.                   | in peace.             |

*R.* Amen.

*R.* Amen.

At the last Gospel.

**M**AY now the bright company of angels meet your soul, O departed servant of the Lord ; may the crowd of apostles receive you ; may the triumphant

army of glorious martyrs conduct you ; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in his presence for ever.

May your God arise and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame ; but let the just and elect rejoice and be happy in the presence of God, and may you be of the blessed number. May Christ Jesus himself rescue you from torments, who lovingly died for you. May the eternal Son of the living God place you in his garden of Paradise, and may he, the true Shepherd, own you for those of his flock ; may he liberate you from confinement, and place you at his right hand in the inheritance of his elect. We pray that it may be your happy lot to behold your Redeemer face to face ; to be forever

in his presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits, may you be for ever replenished with heavenly sweetness. Amen.

AND now, O God! having recommended to thy mercy the soul of thy departed servant, grant that we may ever remember that we are most certainly to follow him. Give us grace to prepare for our last hour by a good life, that so death, however sudden it may be, may not find us unworthy of admittance into eternal glory. Open likewise the eyes, and soften the hearts of those who have the misfortune of being at variance with thee; inspire them, we humbly beseech thee, with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted, and obtaining pardon for their sins in this life, be happy with thee for ever in the next. Amen.

## FUNERAL SERVICE.

After the Mass, the Priest takes off his chasuble and maniple, and the clergy, led by the subdeacon bearing the Cross, proceed to the coffin, the Priest and Deacon closing the procession. The subdeacon stands at the head of the corpse, with an acolyte holding a taper on each side, and the Priest at the foot with acolytes bearing a censer and holy water. Then the priest continues:

**E**NTER not into judgment with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon him, whom the true supplication of Christian faith doth commend unto thee: but by the succor of thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest for ever and ever.

*R. Amen.*



Then, a chorister beginning, the clergy standing round chant the following Response :

**D**ELIVER me, O Lord, from eternal death, in that tremendous day : when the heavens shall be moved, and the earth : when thou shalt come to judge the world by fire.

*V.* I am in fear and trembling, until the trial cometh, and the wrath to come.

*R.* When the heavens shall be moved, and the earth : when thou shalt come to judge the world by fire.

*V.* That day, a day of wrath, calamity, and misery ; a day great and very bitter.

*R.* When thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

*V.* Deliver me, O Lord, from eternal death, in that tremendous day : When the heavens shall be moved, and the earth : When thou shalt come to judge the world by fire.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.  
Our Father.

While it is said, the Priest sprinkles the corpse  
with holy water, and then incenses it.

*V.* And lead us not into temptation.

*R.* But deliver us from evil.

*V.* From the gate of hell.

*R.* Deliver his soul, O Lord.

*V.* May he rest in peace.

*R.* Amen.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*V.* The Lord be with you.

*R.* And with thy spirit.

*Let us pray.*

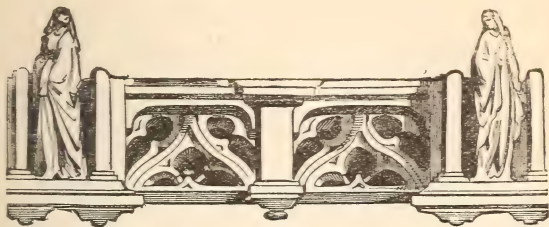
**O** GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world: that thou deliver it not into the hands of the enemy, nor forget it unto the end;

but command it to be received by the holy angels and conducted into Paradise, our true country; that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.

*R. Amen.*

The body is then borne out, the choir chanting :

|  |  |
|--|--|
| <p><b>I</b>N Paradisum deducant te Angeli, in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.</p> | <p><b>M</b>AY the angels conduct thee into Paradise; at thy coming may the martyrs receive thee, and lead thee to Jerusalem, the holy city. May the angelic choir receive thee, and with Lazarus, once a beggar, mayst thou have eternal rest.</p> |
|--|--|



# PRAYERS OF THE CHURCH

FOR THE

FAITHFUL DEPARTED.

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*A Prayer for a Bishop or Priest Deceased.*

**O** GOD, who among thy apostolic priests hath bestowed on thy servant N. the pontifical (*or* priestly) dignity; grant, we beseech thee, that he may also be joined with them in perpetual society. Through, etc.

*For a Father and Mother Deceased.*

**O** GOD, who hast commanded us to honor our father and mother, have

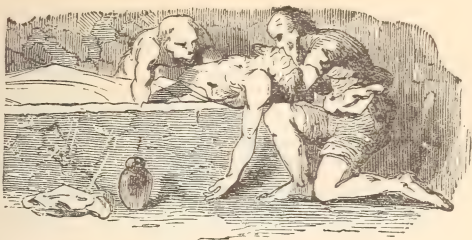
compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss.

*For a Father Deceased.*

O GOD, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my father, and forgive him his sins, and grant that I may see him in the joy of eternal bliss. Through, etc.

*For a Mother Deceased.*

O GOD, who hast commanded us to honor our father and mother, have mercy, through thy goodness, on the soul of my mother, and forgive her her sins, and grant that I may see her in the joy of eternal bliss. Through, etc.



## CONCERNING INDULGENCES.

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**A**N Indulgence is a releasing of temporal punishment, due to such sins as are already forgiven by the sacrament of penance.

An Indulgence for the dead remits the pains in purgatory, not by way of absolution or jurisdiction, but only by way of prayer or suffrage accepted by God.

To gain an indulgence, the person must be in the state of grace, and perform the particulars required for the obtaining of the indulgence whilst actually in that state.

A plenary indulgence, duly obtained, is a full and entire remission of all the temporal punishment due to sin.

A particular indulgence is a remission of a part of the temporal punishment due to sin.



Though, by the sacrament of penance duly received, the contrite sinner is reinstated in the favor and friendship of God, and consequently the guilt of eternal damnation cancelled and blotted out, yet from hence it no way follows that all the punishment due for our sins is always remitted. Faith teaches us the contrary ; and the Church, under the direction of the Holy Ghost, ever imposes some temporal punishment, which we call satisfaction, on the persons receiving this sacrament, even in time of its greatest indulgences and jubilees.

The primitive Church was more remarkable in the severity used on these occasions ; not that there was any doubt either of the true or sufficient dispositions of the penitent, or of the virtue or efficacy of the absolution ; but a satisfaction, or penal austerity, sometimes even of seven, ten, or more years—often of ten, twenty, or forty days—was enjoined.

The Church, as an indulgent mother, ever compassionating the weakness of her children, and finding herself, in the superabundant merits of her spouse Jesus Christ, possessed of an infinite treasure, dispenses these her riches, by indulgences and jubilees, to the faithful, in proportion to their wants, and the solemnity of the

occasion. She moreover points out to each one—by means of the particular injunctions prescribed in her grant of these blessings—how and in what manner we may apply these treasures to our own advantage, and by them pay the whole, or part of the debt we have contracted by our transgressions. So that an indulgence of ten years, forty days, and the like, is in our regard—by acquitting ourselves of what is mentioned and required by and in the grant (as the saying of so many *Paters* and *Aves*, giving such and such alms, etc.)—equivalent and equal to the atonement and satisfaction we should or might make to the divine justice by the performance of a ten years' austerity, or a forty days' penance, etc., enjoined by the ancient canons, now mitigated in this manner.

Of a Jubilee.

**A** JUBILEE is a solemn plenary indulgence, accompanied with certain privileges, relating to censures and dispensations, granted to the inferior pastors of the Church by the superior Pontiff, and specified in his Bulls, or orders, directed to them for that purpose. It is granted every twenty-fifth year ; as also upon other ex-

traordinary occasions, to such as, being truly penitent, shall worthily receive the Blessed Sacrament, and perform the other conditions, of fasting, alms, and prayers, usually prescribed at such times.

*A Prayer for the whole of Christ's Church upon Earth, and all the intentions of the Indulgence.*

O ETERNAL Father of our Lord Jesus Christ, Creator of all things, visible, and invisible, source of all Good, infinitely gracious, bountiful, and good to us, behold, I, thy poor servant, the work of thy hands, redeemed by the Blood of thy only Son, come to present myself as an humble petitioner before the throne of thy mercy. I prostrate myself here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King! who hast sent thy only Son down from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might here-

after be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts ; sanctify it in all truth ; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastors, and all its other prelates ; enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy, and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory and the salvation of souls redeemed by the Blood of thy Son. Sanctify all religious men and women of all orders ; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian princes ; grant them those lights

and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy Church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee, and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world, and give thy blessing to thine inheritance. Remember thy congregation which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in Heaven.

Extend thy mercy also to all poor infidels that sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour—to all Pagans, Mahometans, and Jews. Remember, O Lord! that all those

poor souls are made after thy own image and likeness, and redeemed by the Blood of thy Son. O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the precious Blood of thy Son be shed for them in vain. Send amongst them zealous preachers and apostolic laborers, endued with the like graces and gifts as the apostles were, and bless them with the like success for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion upon all those deluded souls who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold of the one shepherd, thy only Son, Jesus Christ, into the by-paths of error and schism. O bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take off the veil from be-



fore their eyes, with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations; remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls which, by their baptism, were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all Truth! purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition;

charity, over hatred, envy, and malice; purity and temperance, over lust and excess; meekness, over passion; and disinterestedness and poverty of spirit, over covetousness and the love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout the whole universe.

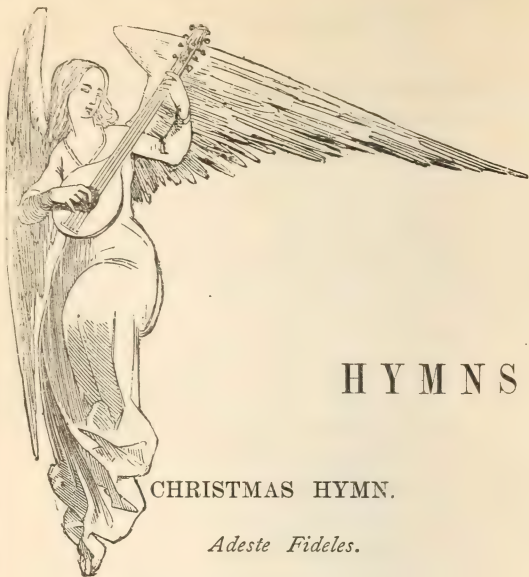
Grant to us thy peace, O Lord, in the days of our mortality; even that peace which thy Son bequeathed as a legacy to his disciples—a perpetual peace with thee; a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all Christian princes may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousands of souls, as are the dismal consequences of war. Turn their hearts to

another kind of warfare—teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners; such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and the many other judgments here, and eternal damnation hereafter. Comfort all that are under affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant relief to all in their respective necessities; give a happy passage to all that are in their

agony. Grant thy blessing to our friends and benefactors; to all those for whom we are particularly bound to pray, and have mercy on all our enemies. Give eternal rest to all the faithful departed, and bring us all to everlasting life: through Jesus Christ, thy Son. Amen.





## H Y M N S .

### CHRISTMAS HYMN.

*Adeste Fideles.*

A DESTE fideles,  
Læti triumphantes,  
Venite, venite in Bethlehem -  
Natum videte  
Regem Angelorum :  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

Deum de Deo,  
Lumen de lumine,

Gestant puellæ viscera :  
Deum verum,  
Venite, etc.

Cantet nunc Io,  
Chorus Angelorum ;  
Cantet nunc aula cœlestium,  
Gloria  
In excelsis Deo :  
Venite, etc.

Ergo qui natus est  
Die hodierna,  
Jesu tibi sit gloria :  
Patris æterni  
Verbum caro factum :  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Dominum.

CHRISTMAS HYMN.

*Adeste Fideles.*

WITH hearts truly grateful,  
Come, all ye faithful,  
To Jesus, to Jesus in Bethlehem.  
See Christ your Saviour,



Heaven's greatest favor.

Let's hasten to adore him,  
Let's hasten to adore him,  
Let's hasten to adore him, our  
God and King.

God to God equal,  
Light of Light eternal ;  
Carried in virgin's ever spotless womb ;  
He all preceded,  
Begotten, not created.  
Let's hasten, etc.

Angels now praise him,  
Loud their voices raising :  
The heavenly mansions with joy now ring  
To him who's most holy,  
Be honor, praise, and glory.  
Let's hasten, etc.

To Jesus this day born,  
Grateful homage return.  
'Tis he, who all heavenly gifts does bring  
Word increated,  
To our flesh united.  
Let's hasten, etc.

We joyfully singing,  
Grateful tributes bringing,

Praise him, and bless him in heavenly hymns.  
Angels implore him,  
Seraphs fall before him,  
Then e'er let us adore him our God and  
king.

## HYMN FOR EASTER.

*O Filii et Filiae.*

**O** FILII et filiae,  
Rex coelestis, Rex gloriae,  
Morte surrexit hodie, Alleluia:  
Alleluia, Alleluia, Alleluia.

Et mane prima Sabbati  
Ad ostium monumenti,  
Accesserunt Discipuli—Alleluia.

Et Maria Magdalene,  
Et Jacobe et Salome,  
Venerunt corpus ungere—Alleluia.

In albis sedens Angelus  
Prædixit mulieribus,  
In Galilea est Dominus—Alleluia.

Et Joannes Apostolus  
Cucurrit Petro citius,  
Monumento venit prius—Alleluia.

Discipulis astantibus,  
In medio stetit Christus,  
Dicens, Pax vobis omnibus—Alleluia.

Ut intellexit Didymus,  
Quia surrexerat Jesus,  
Remansit fide dubius—Alleluia.

Vide, Thoma, vide latus,  
Vide pedes, vide manus:  
Noli esse incredulus—Alleluia.

Quando Thomas vidit Christum,  
Pedes, manus, latus suum,  
Dixit, Tu es Deus meus—Alleluia.

Beati qui non viderunt,  
Et firmiter crediderunt,  
Vitam æternam habebunt—Alleluia.

In hoc festo sanctissimo  
Sit laus et jubilatio;  
Benedicamus Domino—Alleluia.

Ex quibus nos humillimas  
Devotas atque debitas  
Deo dicamus gratias—Alleluia.

HYMN FOR EASTER.

*O filii et filiae.*

**Y**E sons and daughters of the Lord !  
The King of glory, King adored,  
This day himself from death restored.

All in the early morning gray  
Went holy women on their way,  
To see the tomb where Jesus lay.

Of spices pure a precious store  
In their pure hands those women bore,  
To anoint the Sacred Body o'er.

Then straightway one in white they see,  
Who saith, " Ye seek the Lord ; but he  
Is risen, and gone to Galilee."

This told they Peter, told they John ;  
Who forthwith to the tomb are gone,  
But Peter is by John outrun.

That self-same night, while out of fear  
The doors were shut, their Lord most dear,  
To his apostles did appear.

But Thomas, when of this he heard,  
Was doubtful of his brethren's word ;  
Wherefore again there comes the Lord.

“ Thomas, behold my side,” saith he;  
“ My hands, my feet, my body see,  
And doubt not, but believe in me.”

When Thomas saw that wounded side,  
The truth no longer he denied;  
“ Thou art my Lord and God ! ” he cried.

Oh, blest are they who have not seen  
Their Lord, and yet believe in him !  
Eternal life awaiteth them.

Now let us praise the Lord most high,  
And strive his name to magnify  
On this great day, through earth and sky :

Whose mercy ever runneth o’er ;  
Whom men and angel hosts adore.  
To him be glory evermore.

#### HYMN FOR WHIT-SUNDAY.

*Veni Creator.*

**V**ENI Creator Spiritus,  
Mentes tuorum visita ;  
Imple superna gratia,  
Quæ tu creasti, pectora.

Qui diceris Paraclitus,  
Altissimi donum Dei :  
Fons vivus, ignis, charitas,  
Et spiritalis unctio.

Tu septiformis munere,  
Digitus paternæ dexteræ,  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus;  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius  
Pacemque dones protinus,  
Ductore sic te prævio  
Vitemus omne noxium.

Per te sciamus da Patrem  
Noscamus atque Filium:  
Te utriusque Spiritum  
Credamus omni tempore.

Deo Patri sit gloria,  
Et Filio, qui a mortuis  
Surrexit, ac Paraclito,  
In sæculorum sæcula. Amen.

HYMN FOR WHIT-SUNDAY.

*Veni Creator.*

COME, O Creator, Spirit blessed !  
And in our souls take up thy rest,  
Come, with thy grace and heavenly aid,  
To fill the hearts which thou hast made.



Great Paraclete ! to thee we cry,  
O highest gift of God most high !  
O fount of life ! O fire of love !  
And sweet anointing from above.

Thou in thy seven-fold gifts art known ;  
The finger of God's hand we own,  
The promise of the Father thou !  
Who dost the tongue with power endow.

Kindle our senses from above,  
And make our hearts o'erflow with love ;  
With patience firm, and virtue high,  
The weakness of our flesh supply.

Far from us drive the foe we dread,  
And grant us thy true peace, instead ;  
So shall we not, with thee for guide,  
Turn from the path of life aside.

Oh, may thy grace on us bestow,  
The Father and the Son to know,  
And thee through endless times confessed,  
Of both the eternal Spirit blessed.

All glory while the ages run  
Be to the Father, and the Son  
Who rose from death ; the same to thee,  
O Holy Ghost eternally. Amen.

HYMN AFTER COMMUNION.

*What Happiness can equal mine ?*

**W**HAT happiness can equal mine?  
I've found the object of my love;  
My Saviour and my Lord divine  
Is come to me from Heaven above.  
He makes my heart his own abode,  
His flesh becomes my daily bread ;  
He pours on me his healing blood,  
And with his life my soul is fed.

His love is mine and I am his ;  
In me he dwells, in him I live ;  
Where could I taste a purer bliss ?  
What greater boon could Jesus give ?  
O royal banquet ! heavenly feast !  
O flowing fount of life and grace !  
Where God the giver, man the guest,  
Meet and unite in sweet embrace.

Dear Jesus, now my heart is thine,  
Oh, may it never from thee fly ;  
My God, be thou forever mine,  
And I thine own eternally.  
No more, O Satan, thee I fear !  
O world, thy charms I now despise !  
For Christ himself is with me here,  
My joy, my life, my paradise.

## ST. CASIMIR'S HYMN.

*Daily, Daily, Sing to Mary.*

**D**AILY, daily, sing to Mary,  
Sing, my soul, her praises due,  
All her feasts, her actions worship,  
With the heart's devotion true.  
Lost in wond'ring contemplation,  
Be her majesty confest ;  
Call her Mother, call her Virgin,  
Happy Mother, Virgin blest.

She is mighty to deliver.  
Call her, trust her lovingly,  
When the tempest rages round thee  
She will calm the troubled sea.  
Gifts of Heaven she has given,  
Noble Lady ! to our race ;  
She the Queen, who decks her subjects  
With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,  
Who for us our Maker bore ;  
For the curse of old inflicted  
Peace and blessing to restore.  
Sing in songs of praise unending,  
Sing the world's majestic Queen ;  
Weary not nor faint in telling  
All the gifts she gives to men.

All my senses, heart, affections,  
Strive to sound her glory forth;  
Spread abroad the sweet memorials  
Of the Virgin's priceless worth.  
Where the voice of music thrilling?  
Where the tongue of eloquence,  
That can utter hymns beseeeming  
All her matchless excellence?

All our joys do flow from Mary,  
All then join her praise to sing;  
Trembling sing the Virgin Mother,  
Mother of our Lord and King.  
While we sing her awful glory,  
Far above our fancy's reach;  
Let our hearts be quick to offer  
Love the heart alone can teach.

SWEET MONTH OF MAY.

**T**OY of our hearts! O let us pay  
To thee thine own sweet month of May;  
Mary, one gift we beg of thee—  
Our souls from sin and sorrow free;  
Our souls from sin and sorrow free.  
Direct our wand'ring feet aright,  
And be thyself our own true light,  
Be love of thee the purging fire,

To cleanse for God our heart's desire ;  
To cleanse for God our heart's desire.  
Joy of our hearts ! O let us pay,  
To thee thine own sweet month of May.

Mother of God, to us no less,  
Vouchsafe a Mother's sweet caress ;  
Oh, Jesus, Mary, Joseph, deign  
Our souls in heavenly ways to train ;  
Our souls in heavenly ways to train.  
Dear Mother be love of thee a ray  
From Heaven to show the heavenward way,  
Be love of thee our whole life long,  
A seal upon our wayward tongue ;  
A seal upon our wayward tongue.  
Joy of our hearts ! O let us pay,  
To thee thine own sweet month of May.

Thou who wast pure as driven snow,  
Make us as thou wast here below,  
Oh, Queen of Heaven ! obtain that we  
Thy glory there one day may see ;  
Thy glory there one day may see.  
Write on our frail heart's deepest core,  
The five dear wounds that Jesus bore,  
And give us tears to shed with thee,  
Beneath the Cross on Calvary,  
Beneath the Cross on Calvary.  
Joy of our hearts ! O let us pay,  
To thee thine own sweet month of May.

When mute before the Judge we stand,  
Our holy shield be Mary's hand;  
Oh, Mother let no child of thine  
In hell's eternal exile pine;  
In hell's eternal exile pine.  
One more request and we have done  
With love of thee and thy dear Son.  
More let us burn, and more each day,  
Till love of self is burned away;  
Till love of life is burned away.  
Joy of our hearts! O let us pay,  
To thee thine own sweet month of May.

## TE DEUM.

*Hymn of Thanksgiving.*

THEE, sovereign God, our grateful accents  
praise;  
We own Thee, Lord, and bless Thy wondrous  
ways.  
To Thee, eternal Father, earth's whole frame,  
With loudest trumpet sounds immortal fame.  
Lord God of Hosts! to Thee the heavenly powers,  
With sounding anthems, fill Thy vaulted towers.  
The cherubim thrice Holy, Holy, Holy, cry:  
Thrice Holy all the seraphim reply,  
And thrice returning echoes endless songs supply.



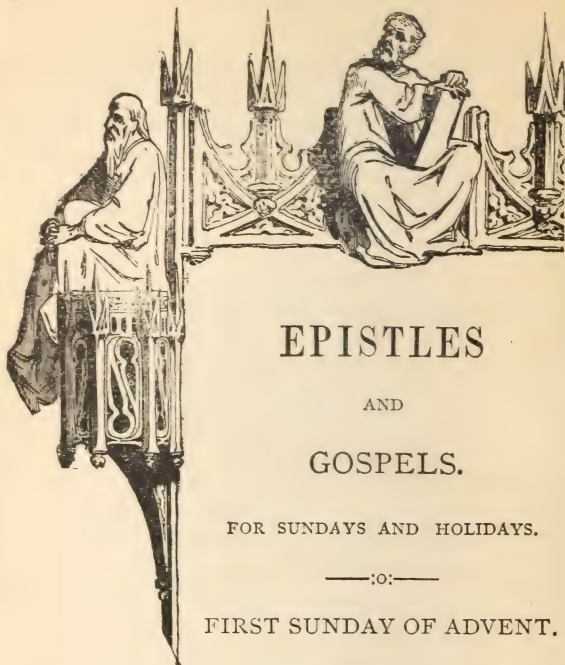
Both Heaven and earth Thy majesty display ;  
They owe their beauty to Thy glorious ray.  
Thy praises fill the loud apostles' choir ;  
The train of prophets in the song conspire.  
Legions of martyrs in the chorus shine,  
And vocal blood with vocal music join.  
By these Thy Church, inspired with heavenly art,  
Around the world maintains a second part,  
And tunes her sweetest notes, O God, to Thee,  
The Father of unbounded majesty,  
The Son, adored co-partner of Thy seat,  
And equal everlasting Paraclete.  
Thou King of Glory, Christ, of the Most High  
Thou co-eternal filial Deity ;  
Thou, who, to save the world's impending doom,  
Vouchsafedst to dwell within a Virgin's womb,  
Old tyrant Death disarmed; before Thee flew  
The bolts of Heaven, and back the foldings drew,  
To give access, and make the faithful way :  
From God's right hand Thy filial beams display.  
Thou art to judge the living and the dead ;  
Then spare those souls for whom Thy veins have  
bled,  
Oh, take us up among the blest above,  
To share with them Thy everlasting love.  
Preserve, O Lord, Thy people, and enhance  
Thy blessing on Thine own inheritance.  
For ever raise their hearts and rule their ways ;  
Each day we bless Thee, and proclaim Thy  
praise.

No age shall fail to celebrate Thy name,  
Nor hour neglect Thy everlasting fame.  
Preserve our souls, O Lord ! this day from ill ;  
Have mercy on us, Lord ! have mercy still,  
As we have hoped, do Thou reward our pain ;  
We've hoped in Thee, let not our hope be vain.

LO! UPON THE ALTAR LIES.

**L**O ! upon the altar lies,  
Hidden deep from human eyes,  
Bread of angels from the skies,  
Made the food of mortal man :  
Children's meat to dogs denied ;  
In old types foresignified,  
In the manna Heaven supplied,  
Isaac, and the paschal lamb.

Jesu ! Shepherd of the sheep !  
Thou Thy flock in safety keep.  
Living bread ! Thy life supply ;  
Strengthen us, or else we die ;  
Fill us with celestial grace :  
Thou, who feedest us below !  
Source of all we have or know !  
Grant that with Thy saints above,  
Sitting at the feast of love,  
We may see Thee face to face.



# EPISTLES

AND

## GOSPELS.

FOR SUNDAYS AND HOLIDAYS.

—:O:—

FIRST SUNDAY OF ADVENT.

EPISTLE. Rom. xiii. 11-14. Brethren: Know that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past and the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.



# the Beatitudes

**Blessed** are the Poor in Spirit; For theirs is the Kingdom of Heaven.

**Blessed** are the Meek; For they shall possess the Land.

**Blessed** are they that Mourn; For they shall be Comforted.

**Blessed** are they that Hunger and Thirst after Justice; For they shall be Filled.

**Blessed** are the Merciful; For they shall obtain Mercy.

**Blessed** are the Clean of Heart; For they shall see God.

**Blessed** are the Peace-makers; For they shall be called the Children of God.

**Blessed** are they that Suffer Persecution for Justice's sake; For theirs is the Kingdom of Heaven.



GOSPEL. Luke xxi. 25-33. At that time Jesus said to his disciples : There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves : men withering away for fear, and expectation of what shall come upon the whole world : for the powers of the heavens shall be moved : and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads : because your redemption is at hand. And he spoke to them a similitude : See the fig tree and all the trees : when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away : but my words shall not pass away.



SECOND SUNDAY OF ADVENT.

EPISTLE. Rom. xv. 4-13. Brethren : What things soever were written, were written for our learning, that

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## 626 *Second Sunday of Advent.*

through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ : that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore, will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again, he saith : Rejoice, ye Gentiles, with his people. And again : Praise the Lord, all ye Gentiles, and magnify him, all ye peoples. And again, Isaias saith : There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing : that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. Matt. xi. 2-10. At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to him : Art thou he that art to come, or look we for another? And Jesus making answer, said to them : Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them : and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the

multitude, concerning John : What went you out into the desert to see ? A reed shaken with the wind ? What went you out to see ? A man clothed in soft garments ? Behold, they that are clothed in soft garments are in the houses of kings. But what went ye out to see ? A prophet ? Yea, I tell you, and more than a prophet. For this is he of whom it is written : Behold, I send my angel before thy face, who shall prepare thy way before thee.

### THIRD SUNDAY OF ADVENT.

EPISTLE. Philip. iv. 4-7. Brethren : Rejoice in the Lord always : again, I say, rejoice. Let your modesty be known to all men : The Lord is nigh. Be nothing solicitous : but in everything by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL. John i. 19-28. At that time the Jews sent from Jerusalem Priests and Levites to John, to ask him : Who art thou ? And he confessed, and did not deny : and he confessed : I am not the Christ. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou the prophet ? And he answered : No. They said therefore unto him : Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ? He said : I am the voice of one crying in the wilderness : Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked

## 628 *Fourth Sunday of Advent.*

him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them saying: I baptize with water: but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

### FOURTH SUNDAY OF ADVENT.

EPISTLE. I Cor. iv. 1-5. Brethren: Let a man so account of us as of the ministers of Christ: and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore, judge not before the time till the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.

GOSPEL. Luke iii. 1-6. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias Tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert.

And he came into all the country about the Jordan preaching the baptism of penance for the remission of sins, as it was written in the book of the words of Isaias the prophet : A voice of one crying in the wilderness : Prepare ye the way of the Lord : make straight his paths : Every valley shall be filled, and every mountain and hill shall be brought low : and the crooked shall be made straight, and the rough ways plain : and all flesh shall see the salvation of God.



### CHRISTMAS DAY.

#### FIRST MASS AT MIDNIGHT.

**EPISTLE.** Tit. ii. 11-15. Dearly Beloved : The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God and our Saviour Jesus Christ : who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things

speak and exhort, and rebuke with all authority. Let no man despise thee.

GOSPEL. Luke ii. 1-14. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus the governor of Syria: and all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone around about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.



## THE MASS OF THE DAY.

EPISTLE. Heb. i. 1-12. God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets: last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time: Thou art my son, to-day have I begotten thee? And again: I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world he saith: And let all the angels of God adore him. And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire. But to the Son: Thy throne, O God, is forever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.



GOSPEL.—John i. 1-14, p. 119.

SUNDAY WITHIN THE OCTAVE OF  
CHRISTMAS.

EPISTLE. Gal. iv. 1-7. Brethren : As long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the father : so we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son. And if a son : an heir also, through God.

GOSPEL. Luke ii. 33-40. At that time Joseph, and Mary, the mother of Jesus, were wondering at those things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother : Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted : and thy own soul a sword shall pierce, that out of many hearts thoughts shall be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four

years: who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

### THE CIRCUMCISION OF OUR LORD.

EPISTLE. Titus ii. 11-15, p. 6.

GOSPEL. Luke ii. 21. At that time, after eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

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### THE EPIPHANY.

EPISTLE. Isaias lx. 1-6. Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and

be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. Matt. ii. 1-12. When Jesus, therefore, was born in Bethlehem of Judah, in the days of king Herod, behold, there came Wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Judah: for so it is written by the prophet: And thou Bethlehem, the land of Judah, art not the least among the princes of Judah: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the

house, they found the child with Mary his mother, and falling down, they adored him : and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FIRST SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 1-5. Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you: not to be more wise than it becometh to be wise, but to be wise unto sobriety: and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

GOSPEL. Luke ii. 42-52. When Jesus was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance.

## 636 *Second Sunday after Epiphany.*

And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him : Son, why hast thou done so to us ? behold thy father and I have sought thee sorrowing. And he said to them : How is it that you sought me ? did you not know that I must be about my Father's business ? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth : and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

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### SECOND SUNDAY AFTER EPIPHANY.

FEAST OF THE MOST HOLY NAME OF JESUS.

EPISTLE. Acts iv. 8-12. In those days Peter, filled with the Holy Ghost, said to them : Ye princes of the people and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel : that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the build-

crs: which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. Luke ii. 21.

GOSPEL OF THE SUNDAY. John ii. 1-11. At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory, and his disciples believed in him.



## 538 *Third Sunday after Epiphany.*

### THIRD SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xii. 16-21. Brethren: Be not wise in your own conceits: to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved, but giving place unto wrath; for it is written: Revenge to me: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. Matt. viii. 1-13. At that time when Jesus was come down from the mountain, great multitudes followed him: and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to au-

thority, having under me soldiers ; and I say to this : Go, and he goeth : and to another : Come, and he cometh : and to my servant : Do this, and he doth it. And Jesus, hearing this, marveled : and said to them that followed him : Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out into the exterior darkness : there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

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#### FOURTH SUNDAY AFTER EPIPHANY.

EPISTLE. Rom. xiii. 8-10. Brethren : Owe no man anything, but to love one another : for he that loveth his neighbor, hath fulfilled the law. For : Thou shalt not commit adultery : Thou shalt not kill : Thou shalt not steal : Thou shalt not bear false witness : Thou shalt not covet : and if there be any other commandment, it is comprised in this word : Thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. Matt. viii. 23-27. At that time when Jesus entered into the boat, his disciples followed him : and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And

## 640 *Fifth Sunday after Epiphany.*

his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

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### FIFTH SUNDAY AFTER EPIPHANY.

EPISTLE. Coloss. iii. 12-17. Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24-30. At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were asleep, his enemy came and oversowed cockle among the wheat,

and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

#### SIXTH SUNDAY AFTER EPIPHANY.

EPISTLE. **I** Thess. i. 2-10. Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren, beloved of God, your election: for our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but

also in every place your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you : and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL. Matt. xiii. 31-35. At that time Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them: that the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.

If there be not six Sundays between the Epiphany and Septuagesima, what remain are omitted, and taken in between the twenty-third and the last Sunday after Pentecost.

### SEPTUAGESIMA SUNDAY.

EPISTLE. 1 Cor. ix. 24, and x. 1-5. Brethren:



Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud, and in the sea: and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

- GOSPEL. Matt. xx. 1-16. At that time Jesus spoke to his disciples this parable: The kingdom of





heaven is like to a householder who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place, idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and he did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When, therefore, they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way. I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last: for many are called but few chosen.

SEXAGESIMA SUNDAY.

EPISTLE. 2 Cor. xi. 19-33. xii. 1. Brethren : You gladly suffer the foolish, whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein, if any man dare ( I speak foolishly), I dare also. They are Hebrews : so am I. They are Israelites : so am I. They are the seed of Abraham, so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, besides those things which are without : my daily instance, the solicitude for all the churches. Who is weak, and I am not weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damas-

cenēs, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such a one rapt even to the third heaven. And I know such a man (whether in the body or out of the body I cannot tell: God knoweth), how he was caught up into paradise: and heard secret words, which it is not granted to man to utter. For such a one I will glory: but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. Luke viii. 4-16. At that time, when a very great multitude was gathered together, and hastened out of the cities to Jesus, he spoke by a similitude. The sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured

it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and thorns growing up with it choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundredfold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy: and these have no roots, for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground are they who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY.

EPISTLE. I Cor. xiii. 1-13. Brethren: If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should

know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : Charity envieth not, dealeth not perversely : is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass in a dark manner ; but then face to face. Now I know in part : but then I shall know even as I am known. And now there remain Faith, Hope, Charity, these three : but the greatest of these is charity.

GOSPEL. St. Luke xviii. 31-43. At that time Jesus took unto him the twelve, and said to them : Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon : and after they have scourged him, they will put him to



death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus, standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

**ASH-WEDNESDAY.**

**LESSON.** Joel ii. 12-19. Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not



your garments, and turn to the Lord your God: for he is gracious and merciful, patient, and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bridechamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep, and say: Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and has spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, you shall be filled with them, and I will no more make you a reproach among the nations, saith the Lord Almighty.

GOSPEL. St. Matt. vi. 16-21. At that time Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth,

where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

### FIRST SUNDAY IN LENT.

EPISTLE. 2 Cor. vi. 1-10. Brethren: We exhort you, that you receive not the grace of God in vain. For he saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time, behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor, and dishonor, by evil report, and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. St. Matt. iv. 1-11. At that time Jesus was led by the spirit into the desert, to be tempted by the

## 652      *Second Sunday in Lent.*

devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written: Not in bread alone doth man live, but by every word that proceedeth out of the mouth of God. Then the devil took him into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down: for it is written: That He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down, thou wilt adore me. Then Jesus said to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him: and behold angels came and ministered to him.

### SECOND SUNDAY IN LENT.

EPISTLE. I Thess. iv. 1-7. Brethren: We pray and beseech you in the Lord Jesus that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from forni-

cation, that every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification.

GOSPEL. St. Matt. xvii. 1-9. At that time Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And, behold, there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said unto them: Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man be risen from the dead.

### THIRD SUNDAY IN LENT.

EPISTLE. Ephes. v. 1-9. Brethren: Be ye there-

fore followers of God, as most dear children : and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints : or obscenity, or foolish talking, or scurrility, which is to no purpose : but rather giving of thanks. For know ye this, and understand that no fornicator, or unclean, or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light : for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. St. Luke xi. 14-28. At that time Jesus was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke : and the multitudes were in admiration at it. But some of them said : He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of him a sign from Heaven. But he, seeing their thoughts, said to them : Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand ? because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges.

But if I, by the finger of God, cast out devils : doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court : those things are in peace which he possesseth. But if a stronger than he came upon him, and overcome him : he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me : and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest : and not finding, he saith : I will return unto my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of the man becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him : Blessed is the womb that bore thee, and the paps that gave thee suck. But he said : Yea rather, blessed are they who hear the word of God, and keep it.

#### FOURTH SUNDAY IN LENT.

EPISTLE. Gal. iv. 22-31. Brethren : It is written : that Abraham had two sons : the one by a bond woman, and the other by a free woman. But he who was of the bond woman was born according to the flesh : but he of the free woman was by promise : Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage : which is Agar ; for Sina is a mountain in



## 656 *Fourth Sunday in Lent.*

Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free, which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit, so also it is now. But what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. St. John vi. 1-15. At that time, Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him: for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a boy here that hath five barley loaves and two fishes: but what are these among

so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

#### PASSION SUNDAY.

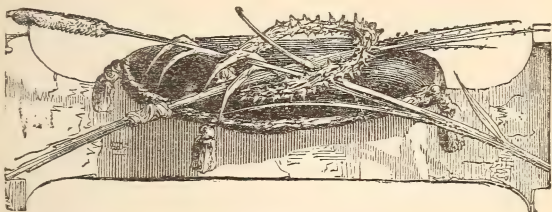
EPISTLE. Heb. ix. 11-15. Brethren: Christ being come, an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats, and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works to serve the living God? And therefore he is the mediator of the New Testament:

that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSPEL. St. John vii. 46-59. At that time, Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God: and you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them; Amen, amen, I say to you,

before Abraham was made, I am. They took up stones, therefore, to cast at him: but Jesus hid himself and went out of the temple.

PALM SUNDAY.



EPISTLE. Philip. ii. 2-II. Brethren: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GOSPEL. The Passion of our Lord Jesus Christ, according to St. Matt. xxvi. and xxvii. At that time Jesus said to his disciples: You know, that after two days shall be the pasch, and the Son of man shall be

delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? for she has wrought a good work upon me: for the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests: and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city, to a certain man, and say to him, The Master saith, My time is near at hand. With thee I make the pasch, with my disciples. And the disciples did as Jesus appointed to them, and they pre-



pared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many for the remission of sins. And I say to you: I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like man-



ner said all the disciples. Then Jesus came with them into a country place, which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful, even unto death; stay here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me: nevertheless, not as I will, but as thou wilt. And he cometh to his disciples and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them he went again; and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief-priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then

they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking



the servant of the high-priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiaphas the high-priest, where the scribes and the ancients were assembled. And Peter

followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath. That I know not the man. And after a little

while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock-crow. And Peter remembered the words of Jesus which he had said: Before the cock crow thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the Governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona: because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause, that field was called Haceldama, that is, the Field of blood even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him; Thou sayest it.

And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a



word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you? Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What



shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the

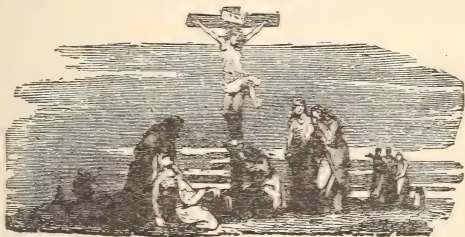


whole band: and stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him.



And going out, they met a man of Cyrene named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabac-thani? that is: My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and

put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. (Here all kneel and pause.) And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent, and the graves were opened: and many bodies of the saints that had slept arose; and coming out of the tombs after his res-



urrection, came into the holy city and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus: He went to Pilate and asked the body of Jesus. Then

Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

### EASTER SUNDAY.

EPISTLE. I Cor. v. 7-8. Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

GOSPEL. St. Mark xvi. 1-7. At that time: Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being

now risen. And they said one to another : Who shall roll us back the stone from the door of the sepulchre ? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe : and they were astonished. Who saith to them : Be not affrighted : you seek Jesus of Nazareth, who was crucified : he is risen ; he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you into Galilee : there you shall see him, as he told you.

#### QUASIMODO, OR LOW SUNDAY.

EPISTLE. I St. John v. 4-9. Dearly beloved : Whatsoever is born of God, overcometh the world : and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that came by water and blood, Jesus Christ : not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three who give testimony in Heaven : the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth : the spirit, and the water, and the blood : and these three are one. If we receive the testimony of men, the testimony of God is greater : for this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. St. John xx. 19-31. At that time : when

## 672 *Quasimodo, or Low Sunday.*

it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them: and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: we have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within: and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you. Then he said to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said to him: My Lord and my God! Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.



## SECOND SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 21-25. Dearly beloved: Christ also suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

GOSPEL. St. John x. 11-16. At that time: Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

## THIRD SUNDAY AFTER EASTER.

EPISTLE. 1 St. Peter ii. 11-19. Dearly beloved: I  
43-K. of H.



beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles : that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling : or to governors as sent by him for the punishment of evil doers, and for the praise of the good : for so is the will of God, that by doing well you may put to silence the ignorance of foolish men : as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men: love the brotherhood : fear God : honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also the froward. For this is thankworthy in Jesus Christ our Lord.

GOSPEL. St. John xvi. 16-22. At that time : Jesus said to his disciples : A little while, and now you shall not see me : and again a little while, and you shall see me : because I go to the Father. Then some of his disciples said one to another : What is it that he saith to us : A little while, and you shall not see me : and again a little while, and you shall see me, and because I go to the Father ? They said therefore : What is this he saith, A little while ? We know not what he speaketh. And Jesus knew that they had a mind to ask him, and he said to them : Of this do you inquire among yourselves, because I said : A little while, and you shall not see me : and again a little while and you shall see me. Amen, amen, I say to you, that you shall lament

and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her hour is come ; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice : and your joy no man shall take from you.

#### FOURTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 17-21. Dearly beloved : Every best gift, and every perfect gift, is from above coming down from the Father of lights, with whom there is no change or shadow of alteration. For of his own will hath he begotten us by the word of truth that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. St. John xvi. 5-15. At that time Jesus said to his disciples : I go to him that sent me : and none of you asketh me : Whither goest thou ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : It is expedient to you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of

## 676 *Fifth Sunday after Easter.*

judgment. Of sin: because they believed not in me. And of justice : because I go to the Father : and you shall see me no longer : and of judgment: because the prince of this world is already judged. I have yet many things to say to you : but you cannot bear them now. But when he, the Spirit of Truth, is come, he will teach you all truth : for he shall not speak of himself : but what things soever he shall hear, he shall speak : and the things that are to come he shall show you. He shall glorify me : because he shall receive of mine, and shall show it to you.

### FIFTH SUNDAY AFTER EASTER.

EPISTLE. St. James i. 22-27. Dearly beloved: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass : for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and the widows in their tribulation : and to keep one's self unspotted from the world.

GOSPEL. John xvi. 23-30. At that time : Jesus said to his disciples: Amen, amen, I say to you ; if you ask the Father any thing in my name he will give it to you. Hitherto you have not asked any thing in my name.

Ask and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I no more will speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name : and I say not to you, that I will ask the Father for you : for the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world : again I leave the world, and go to the Father. His disciples say to him : Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.



#### ASCENSION DAY.

LESSON. Acts i. 1-11. The former treatise I made, O Theophilus of all things, which Jesus began to do

and to teach, until the day on which giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up: to whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them, in white garments, who also said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus, who is taken up from you into Heaven, shall so come as you have seen him going into Heaven.

GOSPEL. St. Mark xvi. 14-20. At that time Jesus appeared to the eleven disciples as they were at table: and he upbraided them with their incredulity and hardness of heart: because they did not believe them who had seen



him after he was risen again. And he said to them : Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved : but he that believeth not, shall be condemned. And these signs shall follow them that believe : In my name they shall cast out devils : they shall speak with new tongues : they shall take up serpents : and if they shall drink any deadly thing, it shall not hurt them : they shall lay hands upon the sick, and they shall recover. And our Lord Jesus, after he had spoken to them, was taken up to Heaven, and sitteth on the right hand of God. But they going forth, preached every where, the Lord working withal, and confirming the word with signs that followed.

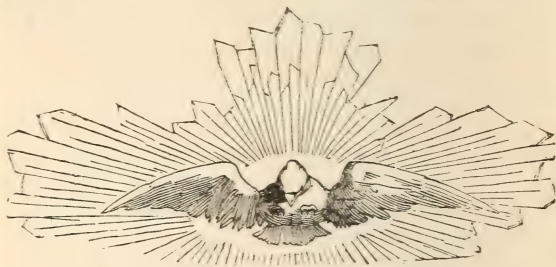
SUNDAY WITHIN THE OCTAVE OF THE  
ASCENSION.

EPISTLE. I St. Peter iv. 7-II. Most dearly beloved : Be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves ; for charity covereth a multitude of sins. Using hospitality one toward another without murmuring : as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God : if any man minister, let him do it as of the power, which God administereth : that in all things God may be honored through Jesus Christ : to whom is glory and empire for ever and ever. Amen.

GOSPEL. St. John, xv. 26, xvi. 1-4. At that time Jesus said to his disciples. When the Paraclete cometh,



whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me ; and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues : yea the hour cometh, that whosoever killeth you, will think he doth a service to God : and these things will they do to you, because they have not known the Father, nor me. But these things I have told you : that when the hour shall come, you may remember that I told you of them.



### WHIT SUNDAY.

LESSON. Acts ii. 1-II. When the days of Pentecost were accomplished, they were altogether in one place : and suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as if it were of fire, and it sat upon every one of them : and they were all filled with the Holy Ghost, and they began to speak with divers

tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under Heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered saying: Behold are not all these, that speak, Galileans, and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes and Arabians, we have heard them speak in our own tongues the wonderful works of God.

GOSPEL. St. John xiv. 23-31. At that time Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go

to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of the world cometh, and in me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

### TRINITY SUNDAY.

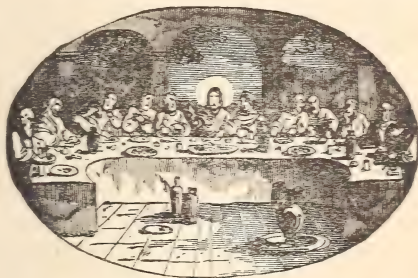
EPISTLE. Rom. xi. 33-36. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. Amen.

GOSPEL. St. Matt. xxviii. 18-20. At that time Jesus said to his disciples: All power is given to me in Heaven and in earth: Going therefore teach all nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

### FIRST SUNDAY AFTER PENTECOST.

GOSPEL. St. Luke vi. 36-42. At that time Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you

shall not be judged : Condemn not and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you ; good measure and pressed down and shaken together and running over shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude : Can the blind lead the blind ? do they not both fall into the ditch ? The disciple is not above his master : but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye : but the beam that is in thy own eye thou considerest not ? or how canst thou say to thy brother : Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye ? Hypocrite, cast first the beam out of thine own eye : and then shalt thou see clearly to take out the mote from thy brother's eye.

**CORPUS CHRISTI.**

EPISTLE. *1* Cor. xi. 23-29. Brethren : I have received of the Lord that which also I delivered unto you,

## 684 *Second Sunday after Pentecost.*

that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said : Take ye and eat : **THIS IS MY BODY** which shall be delivered for you : this do for the commemoration of me. In like manner also the chalice, after he had supped, saying : **THIS CHALICE** is the **NEW TESTAMENT IN MY BLOOD** : this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice : you shall show the death of the Lord, until he comes. Therefore whosoever shall eat this bread or drink the chalice unworthily : shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself : and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself : not discerning the body of the Lord.

GOSPEL. St. John vi. 56-59. At that time Jesus said to the multitude of the Jews : My flesh is meat indeed : and my blood is drink indeed : He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me. This is the bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

### SECOND SUNDAY AFTER PENTECOST.

EPISTLE. I St. John iii. 13-18. Dearly beloved : Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death : Who-



soever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL. St. Luke xiv. 16-24. At that time Jesus spoke this parable to the Pharisees: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servants: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said: Lord it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the highways and hedges, and compel them to come in that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.





### THIRD SUNDAY AFTER PENTECOST.

**EPISTLE.** 1 St. Peter v. 6-II. Dearly beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation; casting all your care upon him for he hath care of you. Be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confirm you and establish you. To him be glory and empire for ever and ever. Amen.

**GOSPEL.** St. Luke xv. 1-10. At that time the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and Scribes murmured, saying: This

man receiveth sinners and eateth with them. And he spoke to them this parable, saying : What man of you that hath an hundred sheep : and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ? And when he hath found it, lay it upon his shoulders rejoicing : and coming home, call together his friends and neighbors, saying to them : Rejoice with me, because I have found my sheep that was lost ? I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats : if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it ? And when she hath found it call together her friends and neighbors, saying : Rejoice with me, because I have found the groat which I had lost ? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

#### FOURTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. viii. 18-23. Brethren : I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope : because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who have the first-fruits of the Spirit :

## 688 *Fifth Sunday after Pentecost.*

even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body in Christ Jesus our Lord.

GOSPEL. St. Luke v. I-II. At that time when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And saw two ships standing by the lake : but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon : Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him : Master, we have labored all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying : Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken : and so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon : Fear not : from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

### FIFTH SUNDAY AFTER PENTECOST.

EPISTLE. I St. Peter iii. 8-15. Dearly beloved :

Be ye all of one mind, having compassion one for another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you if you be zealous of good? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GOSPEL. St. Matt. v. 20-24. At that time Jesus said to his disciples: Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of Heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca: shall be in danger of the council. And whosoever shall say, Thou fool: shall be in danger of hell fire. If therefore thou bring thy gift to the altar, and there shall remember that thy brother hath anything against thee: leave there thy gift before the altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift.

690 *Sixth Sunday after Pentecost.*

SIXTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 3-11. Brethren: All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection. Knowing this, that our old man was crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead, is justified from sin. Now if we be dead with Christ: we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GOSPEL. St. Mark viii. 1-9. At that time when there was a great multitude with Jesus and had nothing to eat: calling his disciples together, he said to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit



down on the ground. And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes ; and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand : and he sent them away.

#### SEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. vi. 19--23. Brethren : I speak an human thing, because of the infirmity of your flesh : for as you have yielded your members to serve uncleanness and iniquity, unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were freemen to justice. What fruit therefore had you then in those things, of which you are now ashamed ? For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSPEL. St. Matt. vii. 15--21. At that time Jesus said to his disciples : Beware of false prophets, who, come to you in the clothing of sheep, but inwardly they are ravening wolves : by their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree can-



## 692 *Eighth Sunday after Pentecost.*

not bring forth evil fruit : neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me Lord, Lord, shall enter the kingdom of Heaven : but he that doth the will of my Father who is in Heaven, he shall enter into the kingdom of Heaven.

### EIGHTH SUNDAY AFTER PENTECOST.

EPISTLE. Rom. viii. 12-17. Brethren : We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you shall die : but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry : Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also : heirs indeed of God, and joint heirs with Christ.

GOSPEL. St. Luke xvi. 1-9. At that time Jesus spoke to his disciples this parable : There was a certain rich man who had a steward : and the same was accused unto him that he had wasted his goods. And he called him, and said to him : How is it that I hear this of thee ? give an account of thy stewardship : for now thou canst be steward no longer. And the steward said within himself : What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able : to beg I am ashamed. I know what I will do, that when I

shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.



#### NINTH SUNDAY AFTER PENTECOST.

EPISTLE. I Cor. x. 6-13. Brethren: Let us not covet evil things as they also coveted: Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them

## 694 *Tenth Sunday after Pentecost.*

committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ : as some of them tempted, and perished by the serpents. Neither do you murmur : as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure : and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human : and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSPEL. St. Luke xix. 41-47. At that time when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying : If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round : and straiten thee on every side : and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone : because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein and them that bought, saying to them : It is written : My house is the house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple.

### TENTH SUNDAY AFTER PENTECOST.

EPISTLE. I Cor. xii. 2-11. Brethren : You know

that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom : and to another, the word of knowledge, according to the same Spirit : to another, faith in the same Spirit : to another, the grace of healing in one Spirit : to another, the working of miracles, to another, prophecy, to another, the discerning of spirits, to another, divers kinds of tongues, to another, interpretation of speeches. But in all these things, one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. St. Luke xviii. 9-14. At that time, to some who trusted in themselves as just, and despised others, Jesus spoke this parable : Two men went up into the temple to pray : the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers : as also is this publican. I fast twice in the week : I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven : but struck his breast saying : O God, be merciful to me a sinner. I say to you, this man went down to his

## 696 *Eleventh Sunday after Pentecost.*

house justified rather than the other, because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

### ELEVENTH SUNDAY AFTER PENTECOST.

EPISTLE. I Cor. xv. 1-10. I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received: how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles: and last of all, he was seen also by me, as one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace in me has not been void.

GOSPEL. St. Mark vii. 31-37. At that time, Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his



tongue. and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it: and so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear and the dumb to speak.



#### TWELFTH SUNDAY AFTER PENTECOST.

EPISTLE. 2 Cor. iii. 4-9. Brethren: Such confidence we have through Christ towards God: not that we are sufficient to think anything as of ourselves, but our sufficiency is from God: who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit: for the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with



## 698 *Twelfth Sunday after Pentecost.*

letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void : how shall not the ministration of the Spirit be rather in glory ? For if the ministration of condemnation be glory : much more the ministration of justice aboundeth in glory.

GOSPEL. St. Luke x. 23-37. At that time Jesus said to his disciples : Blessed are the eyes that see the things that you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them : and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life ? But he said to him : What is written in the law ? how readest thou ? He answering, said : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind : and thy neighbor as thyself. And he said to him : Thou hast answered right : this do and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbor ? And Jesus answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him : and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way : and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him : and seeing him, was moved with compassion. And go-

ing up to him, bound up his wounds, pouring in oil and wine : and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said : Take care of him : and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among robbers? But he said : He that showed mercy to him. And Jesus said to him : Go, and do thou in like manner.



### THIRTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. iii. 16-22. Brethren : To Abraham were the promises made, and to his seed. He saith not : And to his seeds, as of many : but as of one : And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God : the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being

## 700 *Fourteenth Sunday after Pentecost.*

ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. St. Luke xvii. 11-19. At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way: for thy faith hath made thee whole.

### FOURTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal. v. 16-24. Brethren: Walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh: for these are contrary to one another

so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you : that they who do such things shall not obtain the kingdom of God. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

GOSPEL. St. Matt. vi. 24-33. At that time Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment, why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field,

## 702 *Fifteenth Sunday after Pentecost.*

which is to-day and to-morrow is cast in the oven, God doth so clothe : how much more you, O ye of little faith ! Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed ? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice : and all these things shall be added unto you.

### FIFTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Gal.v. 25; vi. 1-10. Brethren : If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfill the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption : but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail : for in due time we shall reap, not failing. Therefore, whilst



we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. St. Luke vii. 11-16. At that time Jesus went into a city called Naim : and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother : and she was a widow : and a great multitude of the city were with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her : Weep not. And he came near and touched the bier (and they that carried it stood still). And he said : Young man, I say to thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And there came a fear on them all : and they glorified God, saying : A great prophet is risen up amongst us, and God hath visited his people.



SIXTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. iii. 13-21. Brethren : I pray you



## 704 *Sixteenth Sunday after Pentecost.*

not to faint at my tribulations for you : which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man. That Christ may dwell by faith in your hearts : that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth : to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fullness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us : to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. St. Luke xiv. I-II. At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering spoke to the lawyers and Pharisees, saying : Is it lawful to heal on the sabbath-day ? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said : Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day ? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them : When thou art invited to a wedding, sit not down in the first place, lest perhaps

one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

#### SEVENTEENTH AFTER PENTECOST.

EPISTLE. Ephes. iv. 1-6. Brethren: I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for evermore.

GOSPEL. St. Matt. xxii. 35-46. At that time the Pharisees came to Jesus; and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the

## 706 *Eighteenth Sunday after Pentecost.*

whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? They said to him, David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

### EIGHTEENTH SUNDAY AFTER PENTECOST.

EPISTLE. 1 Cor. i. 4-8. Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus: that in all things you are made rich in him, in all utterance, and in all knowledge: as the testimony of Christ was confirmed in you: So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. St. Matt. ix. 1-8. At that time Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is it easier to say:

Thy sins are forgiven thee : or to say : Arise and walk ? But that you may know that the Son of man hath power on earth to forgive sins, then said he to the man sick of the palsy : Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitude seeing it, feared and glorified God that gave such power to men.

NINETEENTH AFTER PENTECOST.

EPISTLE. Ephes. iv. 23-28. Brethren : Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor : for we are members one of another. Be angry and sin not : let not the sun go down upon your anger. Give not place to the devil : He that stole, let him now steal no more : but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. St. Matt. xxii. 1-14. At that time Jesus spoke to the chief priests and Pharisees in parables, saying : The kingdom of heaven is likened unto a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage : and they would not come. Again he sent other servants, saying : Tell them that were invited : Behold I have prepared my dinner : my beeves and fatlings are killed, and all things are ready : come ye to the marriage. But they neglected, and went their ways, one to his farm,

## 708 *Twentieth Sunday after Pentecost.*

and another to his merchandise : and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants : The marriage indeed is ready : but they that were invited were not worthy. Go ye therefore into the highways, and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good : and the marriage was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters : Bind his hands and his feet, and cast him into the exterior darkness : there shall be weeping and gnashing of teeth. For many are called but few are chosen.

### TWENTIETH SUNDAY AFTER PENTECOST.

EPISTLE. Ephes. v. 15-21. See, therefore, brethren, how you walk circumspectly : not as unwise, but as wise : redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.



GOSPEL. St. John iv. 46-53. At that time there was a certain ruler whose son was sick at Capernaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought him word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

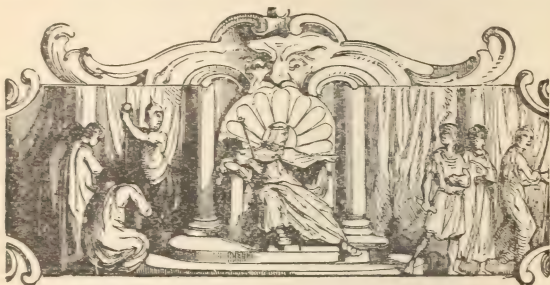
#### TWENTY-FIRST AFTER PENTECOST.

EPISTLE. Ephes. vi. 10-17. Brethren, be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil: for our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith,



## 710 *Twenty-first after Pentecost.*

wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the



hemlet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. St. Matt. xviii. 23-35. At that time Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.

And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved: and they came and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

#### TWENTY-SECOND AFTER PENTECOST.

EPISTLE. Phil. i. 6-11. Brethren: We are confident in the Lord Jesus that he who hath begun a good work in you will perfect it unto the day of Christ Jesus: as it is meet for me to think this for you all: for that I have you in my heart, and that in my bonds, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL. St. Matt. xxii. 15-21. At that time the Pharisees going, consulted among themselves how to

## 712 *Twenty-third after Pentecost.*

ensnare Jesus in his speech. And they sent to him their disciples, with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man : for thou dost not regard the person of men. Tell us, therefore, what dost thou think ? Is it lawful to give tribute to Cæsar or not. But Jesus knowing their wickedness, said : Why do you tempt me, ye hypocrites ? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them : Whose image and inscription is this ? They say to him : Cæsar's. Then he saith to them : Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

### TWENTY-THIRD AFTER PENTECOST.

Should there be but twenty-three Sundays after Pentecost, the Mass of the twenty-fourth is said to-day, and this on the preceding Saturday (if it be neither a double nor a semi-double), in which case it is said on some vacant day before it.

EPISTLE. Phil. iii. 17-21.; iv. 1-3. Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the Cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. But our conversation is in heaven : from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all

things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy, and my crown : so stand fast in the Lord, my dearly beloved, I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women, that have labored with me in the gospel, with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. St. Matt. ix. 18-26. At that time as Jesus was speaking to the multitude : behold, a certain ruler came up and adored him, saying : Lord, my daughter is even now dead : but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples. And behold, a woman who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said : Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said : Give place ; for the girl is not dead but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

As there cannot be less than twenty-three, nor more than twenty-eight Sundays after Pentecost, it is to be observed that the Mass of the twenty-fourth is always said on that Sunday which immediately precedes Ad-

vent. When, therefore, it happens that there are any intervening Sundays between the twenty-third and the last, the Epistles and Gospels are taken from the Sundays which are omitted after Epiphany ; for instance, if but one Sunday, the Mass is of the sixth after Epiphany ; if two, of the fifth and sixth ; if three, of the fourth, fifth, and sixth ; and if four, of the third, fourth, fifth, and sixth.



## TWENTY-FOURTH, OR LAST SUNDAY AFTER PENTECOST.

EPISTLE. Col. i. 9-14. Brethren : We cease not to pray for you, and to beg that you may be filled with the knowledge of God's will, in all wisdom, and spiritual understanding : that you may walk worthy of God in all things pleasing : being fruitful in every good work, and increasing in the knowledge of God : strengthened with all might, according to the power of his glory, in all patience and long suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light ; who hath delivered



us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.



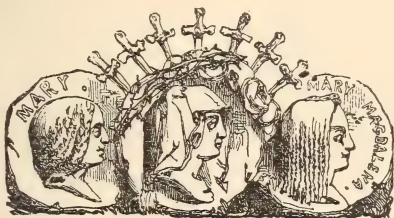
GOSPEL. St. Matt. xxiv. 15-35. At that time Jesus said to his disciples: When you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: and he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in



## 716 *Twenty-fourth after Pentecost.*

the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo! here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man, coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall

not pass, till these things be done. Heaven and earth shall pass, but my word shall not pass.



IMMACULATE CONCEPTION OF THE  
BLESSED VIRGIN MARY.

December 8th.

EPISTLE. Prov. viii. 22-35. The Lord possessed me in the beginning of his ways, before he made anything, from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived: neither had the fountains of water as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not as yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundations of the earth, I was with him forming all

## 718 *St. Patrick, Patron of Ireland.*

things, and was delighted every day, playing before him at all times: playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. St. Luke i. 26-28. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

### ST. PATRICK, AP. AND PATRON OF IRELAND

March 17th.

EPISTLE. Eccles. xlv. xlv. Behold a great priest who in his time pleased God, and was found just: and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings, he stored up his mercy for him: and he found favor in the eyes of the Lord. He exalted him in the sight of kings and gave him a crown of glory. He made an everlasting

covenant with him: and gave him a great priesthood: and made him blessed in glory. To execute the office of the priesthood, to sing praises to the name of God: and to offer him precious incense for an odor of sweetness.

GOSPEL. St. Matt. xxv. 14-23. At that time Jesus spoke this parable to his disciples: a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

ANNUNCIATION OF THE BLESSED VIRGIN  
MARY.

EPISTLE. Is. vii. 10-16. In those days: the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the heights above. And Achaz said: I will not ask, I will not tempt the Lord. And he said: Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. St. Luke i. 26-38. At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God: Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS: He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom



there shall be no end. And Mary said to the angel : How shall this be done, because I know not man ? And the angel answering said to her : The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age : and this is the sixth month with her that is called barren : because no word shall be impossible with God. And Mary said : Behold the handmaid of the Lord, be it done to me according to thy word.

ASSUMPTION OF THE BLESSED VIRGIN  
MARY.

August 15th.

EPISTLE. Ecclus. xxiv. 11-20. In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me : and he that made me rested in my tabernacle, and he said to me : Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in thy elect. From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so I was established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar of Libanus, and as a cypress-tree on mount Sion ; I was exalted



like a palm-tree in Cades, and a roseplant in Jericho : as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm : I yielded a sweet odor like myrrh.

GOSPEL. St. Luke x. 32-42. At that time Jesus entered into a certain town : and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving : who stood and said : Lord, hast thou no care that my sister hath left me alone to serve ? Speak to her, therefore, that she help me. And the Lord answering, said to her : Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary, Mary hath chosen the best part, which shall not be taken from her.

### FEAST OF ALL SAINTS.

November 1st.

EPISTLE. Apoc. vii. 2-12. In those days behold I. John, saw another angel ascending from the rising of the sun, having the sign of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying : Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve

thousand signed : Of the tribe of Ruben, twelve thousand signed : Of the tribe of Gad, twelve thousand signed : Of the tribe of Aser, twelve thousand signed : Of the tribe of Nephthali, twelve thousand signed : Of the tribe of Manasses, twelve thousand signed : Of the tribe of Simeon, twelve thousand signed : of the tribe of Levi, twelve thousand signed : Of the tribe of Issachar, twelve thousand signed : Of the tribe of Zabulon, twelve thousand signed : Of the tribe of Joseph, twelve thousand signed : Of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude which no man could number, of all nations and tribes, and peoples and tongues ; standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands : and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients and the four living creatures : and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor and power, and strength to our God for ever and ever. Amen.

GOSPEL. St. Matt. v. 1-12. At that time Jesus seeing the multitude, went up into a mountain, and when he was set down his disciples came unto him. And opening his mouth he taught them, saying : Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are the meek : for they shall possess the land. Blessed are they that mourn : for they shall be comforted. Blessed are they that hunger and thirst after justice :

for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart : for they shall see God. Blessed are the peace-makers : for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake : for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake : be glad and rejoice, for your reward is very great in heaven.

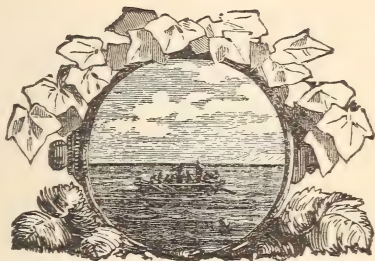
COMMEMORATION OF THE FAITHFUL  
DEPARTED.

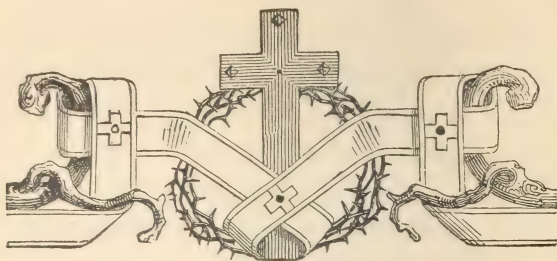
November 2d.

EPISTLE. 1 Cor. xv. 51-57. Brethren : Behold I tell you a mystery : We shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall rise again incorruptible : and we shall be changed. For this corruptible must put on incorruption : and this mortal must put on immortality. And when this mortal hath put on immortality then shall come to pass the saying that is written : Death is swallowed up in victory. O grave, where is thy victory ? O death, where is thy sting ? Now the sting of death is sin : and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL. St. John v. 25-29. At that time Jesus said to the multitude of the Jews : Amen, Amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they

that hear shall live. For as the Father hath life in himself : so he hath given to the Son also to have life in himself : and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life : but they that have done evil unto the resurrection of judgment.





MANNER OF  
SERVING AT MASS.

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The Clerk kneeling at the left hand of the Priest,  
must answer him as follows :



*P.* In nomine Patris, et Filii, et  
Spiritus Sancti. Amen.

*P.* Introibo ad altare Dei.

*C.* Ad Deum, qui lætificat juven-  
tutem meam.

*P.* Judica me, Deus, et discerne

causam meam de gente non sancta :  
ab homine iniquo, et doloso erue me.

*C.* Quia tu es, Deus, fortitudo mea,  
quare me repulisti, et quare tristis in-  
cedo, dum affligit me inimicus ?

*P.* Emitte lucem tuam et veritatem  
tuam : ipsa me deduxerunt et addux-  
erunt in montem sanctum tuum, et in  
tabernacula tua.

*C.* Et introibo ad altare Dei : ad  
Deum qui lætificat juventutem meam.

*P.* Confitebor tibi in cithara, Deus,  
Deus meus : quare tristis es, anima  
mea, et quare conturbas me ?

*C.* Spera in Deo, quoniam adhuc  
confitebor illi, salutare vultus mei, et  
Deus meus.

*P.* Gloria Patri, et Filio, et Spiritui  
Sancto.

*C.* Sicut erat in principio, et nunc,  
et semper, et in sæcula sæculorum.  
Amen.



*P.* Introibo ad altare Dei.

*C.* Ad Deum qui lætificat juventutem meam.

*P.* Adjutorium nostrum in nomine Domini.

*C.* Qui fecit cœlum et terram.

*P.* Confiteor Deo, etc.

Bow your head when the Priest begins the Confiteor, and continue bent till you have also finished it.

*C.* Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

*P.* Amen.

*C.* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater [*here turn your head towards the priest, and then go on*], quia peccavi nimis cogitatione,

verbo, et opere [*striking your breast thrice, say*], mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater [*here again turn towards the priest*], orare pro me ad Dominum Deum nostrum.

*P.* Misereatur vestri, etc.

*C.* Amen.

*P.* Indulgentiam, absolutionem, etc.

*C.* Amen.

Bow down your head until you come to \*.

*P.* Deus tu conversus vivificabis nos.

*C.* Et plebs tua lætabitur in te.

*P.* Ostende nobis, Domine, misericordiam tuam.

*C.* Et salutare tuum da nobis.

*P.* Domine exaudi orationem meam.

*C.* Et clamor meus ad te veniat.

\**P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

Here you may rise, to kneel on the lower step of  
the altar.

*P.* Kyrie eleison.

*C.* Kyrie eleison.

*P.* Kyrie eleison.

*C.* Christe eleison.

*P.* Christe eleison.

*C.* Christe eleison.

*P.* Kyrie eleison.

*C.* Kyrie eleison.

*P.* Kyrie eleison.

*P.* Dominus vobiscum ; *or*, Flectamus genua.

*C.* Et cum spiritu tuo ; *or*, Levate.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*C.* Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sursum corda.

*C.* Habemus ad Dominum.

*P.* Gratias agamus Domino Deo nostro.

*C.* Dignum et justum est.

Ring the bell each time the priest pronounces the word "Sanctus;" and when you see him spread his hands over the chalice, ring it again, and then proceed to the centre of the altar, where, kneeling whilst the priest elevates the host and chalice, ring the bell with your right hand, and hold up the vestment with your left; and as often as you pass by the Blessed Sacrament, adore on your knees.

*P.* Per omnia sæcula sæculorum.

At the end of the Epistle say, "Deo gratias." After the Gradual and Alleluia or Tract, remove the book to the Gospel side of the altar, and there placing it turned a little towards the middle, return to the opposite or Epistle side, kneel, and make a low reverence as you pass the middle of the altar; then stand up whilst the Gospel is read.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Sequentia sancti Evangelii, etc.

Here make the sign of the Cross—first upon your forehead; secondly, upon your mouth; thirdly, upon your breast, and answer, "Gloria tibi Domine." At the end of the Gospel, say:

*C.* Laus tibi Christe.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

Here give the wine and water, and prepare the basin and towel for the priest. When he has washed his hands, return and kneel in your former place.

*P.* Orate Fratres.

*C.* Amen.

*P.* Et ne nos inducas in tentationem.

*C.* Sed libera nos a malo.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Pax Domini sit semper vobiscum.

*C.* Et cum spiritu tuo.

Ring the bell at each time the priest pronounces the words "Domine, non sum dignus;" and when he has received the chalice, if there be any communicants, give them the cloth; and returning to your place, say the Confiteor, etc. After Communion serve the priest with wine and water, for the Ablution. Remove the book to the Epistle side of the altar, and return again to your former place.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Per omnia sæcula sæculorum.

*C.* Amen.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.



*P.* Ite missa est, *or*, Benedicamus Domino.

*C.* Deo gratias.

NOTE.—In Masses for the Dead, the priest says, “Requiescat in pace. *C.* Amen.”

Remove the book if left open; then kneel in the centre, before the altar, and receive the priest's blessing.

*P.* Pater, et Filius, et Spiritus Sanctus.

*C.* Amen. [Then rise.]

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

*P.* Initium; *or*, Sequentia sancti Evangelii secundum, etc.

*C.* Gloria tibi, Domine.

At the end of the Gospel, say:

*C.* Deo gratias.

DE PROFUNDIS.

PSALM CXXIX.

*P.* De profundis clamavi ad te, Domine :  
Domine, exaudi vocem meam.

*C.* Fiant aures tuæ intendentes in  
vocem deprecationis meæ.

*P.* Si iniquitates observaveris, Domine :  
Domine, quis sustinebit ?

*C.* Quia apud te propitiatio est : et  
propter legem tuam sustinui te, Domine.

*P.* Sustinuit anima mea in verbo ejus :  
speravit anima mea in Domino.

*C.* A custodia matutina usque ad  
noctem speret Israel in Domino.

*P.* Quia apud Dominum misericordia :  
et copiosa apud eum redemptio.

*C.* Et ipse redimet Israel ex omnibus  
iniquitatibus ejus.

*P.* Requiem æternam dona eis, Domine.

*C.* Et lux perpetua luceat eis.

*P.* A porta inferi.

*C.* Erue, Domine, animas eorum.

*P.* Requiescant in pace. *C.* Amen.

*P.* Domine, exaudi orationem meam.

*C.* Et clamor meus ad te veniat.

*P.* Dominus vobiscum.

*C.* Et cum spiritu tuo.

At the end of the Prayer, say:

*C.* Amen.

*P.* Requiem æternam dona eis, Domine.

*C.* Et lux perpetua luceat in eis.

*P.* Requiescant in pace. *C.* Amen.











Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: Jan. 2006

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